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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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#### S. S. JONES, PUBLISHER AND PROPRIETOR.

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## Viterary Department

#### Immortality.

Couldst thou but lift the veil that hangs between This world and that beyond—the world unseen, But raise the mist from Jordan's turbid wave; And view the land whose portal is the grave; Couldst thou but feel that this short flut'ring

This transient breath, is not the life of man ; That flesh is but the garment of the soul, Earth but the starting point—death not the

goal, But just the gate whereat is thrown aside The worn-out robe, which, beating 'gainst the

Impedes the soul, resists its upward flight, And hides the clearer pathway from the sight; Then Faith would strip the frightful mask away That hides Death's smiling face. 'Tis but the

clay That trembles at the shadow of his wing. The soul sees clear beyond—a joyous thing Which greets the welcome messenger as he Which greets the welcome messenger as he Who opes its prison doors to set it free. Think not, dear friend, that life, but just begun, Must in oblivion end, and leave undone All the great work which the aspiring soul Has longed to be-desire beyond control ! Think not that loving, dear ones gone before, Found not a landing on a fairer shore! They are not dead, they hover round thee now, Longing with sweet caress to soothe thy brow ; To tell thee that, though hid from mortal eve. To tell thee that, though hid from mortal eye, They're with thee always ; eager to descry Some token that their labor is not vain, That love like theirs returns to them again ; Eager to lead thy erring feet beside The waters still; thy wand'ring thoughts to guide

To themes above the things of time and sense To that celestial land of brightness, whence All light and wisdom come—the resting place Of earth-worn pilgrims. On, couldst thou but trace

The shiping path that lies beyond the grave, It's rays would light thy spirit up, and save, Thy soul from constant dread; dispel the fear That hange, a gloomy pall, o'er all that's dear; Then coulds thou greet the message which shall

pass to the consideration of some laws that perand distinct impressions of the truths that are given through them.

We repeat that there is a power in man that extends beyond the control of his own organ-ism ; this power enables him, under favorable Many of these individuals have become highly educated through this process of spiritual train-ing, where it has not been too much interfered with either by themselves or others. We would say in passing, that this class of mediums are sayed a vast amount of suffering by even the limited amount of knowledge that Spiritualism conditions, to control the organisms of others, and to deprive them of their own consciousness, and by the exercise of his will power to evolve his own thoughts through the brain of another organism. The scientific world has ceased to question this. It is now admitted as a matter of has presented to the world. tact, although science has not demonstrated the

modus operandi of the laws by which it is performed. But in numerous instances, under different circumstances, men of common observation and general reading and information, have ceased to a tendency to express itself in this peculiar form, question the fact of the power of one mind to ontrol the organism of another.

Admit now that man is an immortal being, and passes out of the material body, since it was his experience before leaving the body, that the will power could under certain conditions, control an organism not its own, who shall say, if he lives after having passed out of his own body, he shall not exercise the same kind of control over others that he had while in this state of being. Recollect that if two individuals that are in the material form can thus influence each other, it proves that mind can operate upon mind. In order that one mind may express itself through the organism of another, there must be a magnetic union of the forces.

tain to spirits.

If the spirit withdraw from the body with the same powers that it exercised while in the body, it must be able to exercise more readily this power, which is mental, and hence the control must be more perfect than it was in the psychological subject here.

We say that this power of the mind exists, it has always been known. The phenomena has always been recognized. But men have not always understood that this was simply the exercise of natural powers of the mind. In the spiritual manifestations there are several classes so called. There may be a partial control of the physical organization, or the entire control. ere may be a suspension of the power of the will over one organ, or over the entire system. Thus the spirit may control a single or any set of organs, as the hand or the fingers or the organs of speech, or it may control the entire form. There is no limit except the entire organism.

Many of these individuals have become highly

There are other classes of med'ums. There are seeing mediums. It has been the testimory of all these in all ages, that spirits maintain the form of the human body; that these human forms here have their correspondencies in spirit life; that the spirit of man here and there has and the spiritual here corresponds to the external there. Here we know that magnetic or vihal there. Here we know that magnetic or vi-tal currents are set in motion by the spirit, and act through and upon the physical by means of the nergous system. Under certain conditions of severe mental excitement, deeds of superhu-man strength are performed; this is an evidence that spirits who have passed out of the body, can at times under favorable circumstances can at times, under favorable circumstances. produce superhuman power,-since all power is in spirit. Acting thus through a physical medium, they may seem to give evidence of an actual physical presence.

The rappings or concussions are produced in the presence of certain persons called rapping mediums, some of whom are not conscious of mediums, some of whom are not conscious of anything except the sounds; others feel a shock in the nervous system. The spirits tell us that the magnetic and electric forces of certain hu-man systems can be concentrated and made to explode under the influence of mind, and so act very similarly to the click of the electric tele-graph. We have the fact everywhere and this graph. We have the facts everywhere, and this is the explanation of them.

The movement of physical bodies is produced by charging those bodies with magnetism from the system of the medium, and thus obtaining a power over these. With regard to the best means of developing the various forms of mediumship, there is very much to be said.

In the first place, we would femark, that if it any one of the external senses be closed, the

wrong anywhere, but we would have you to tear up your old mantles of charity and weave them anew out of that beautiful material, by a better understanding of the laws by which spir-its operate in controlling their mediums. Under-standing that from the susceptibility of these, they are subject to many influences, both from persons in the form and out of it, we advise the closest scrutiny and strictest justice on the part of mediums, and never to throw the responsibility where it does not belong.

We know that the spirits tell us to be self-reliant; but we also know that those mediums who are under the control of the spirit world, are negative to that world, and being negative to that, they are also negative to their earthly surroundings. This has its evil as well as its good tendencies. You see that the high and holy tendency is to open the spiritual nature,-to enable them to hold converse and exchange sympa-thies with the spirits. The cyll of it is to the medium himself, for he is negative to mundare ir flances.

You ask why spirits do not protect their me-diums from this. We answer: They do all they can, but it is not in their power to do this al-ways. You might ask: Why do not spirits take away the propensity of man to do anything wrong? This would destroy man's identity, and take away all responsibility. Man must ex-ercise his own normal nowers and functions or ercise his own normal powers and functions, or he cannot grow strong. If spirits are always to be on hand and direct in everything, man be on hand and direct in everything, man would sink his own individuality before the power and influence of the spirit world. This is not in God's economy. Man must take his own character, whatever it is, to the spirit world; his integrity, his individuality must go there, if redeemed from the power of tempta-tion here; if not, it must be done there. Mediums must stand in their own individual.

Mediums must stand in their own individuality, and outgrow a'l their weaknesses. By a better understanding of these things, man will be able to distinguish, in the ages of the future. the influencies that lead to various actions.

Recollect that it is only a few years since man entered intelligently upon the investigation of these fact?

their business in the spirit-world as mortals have in the mundane. Be punctual to all your engagements with the spirits. Show that you have confidence in the spirits when you have made an engagement with them. Treat it as a positive business transaction. With regard to the kind of communications you would re-ceive, it depends upon the character of the spirit, and also of the medium.

There are those who attract to them unde-There are those who attract to them unde-veloped spirits, and you may say that they naturally attract these because they are unde-veloped,--bat there is another fact that we would call your attention to, and it is of the utmost importance, and you are guilty as Spir-itualists, if you receive not this truth. It is this, that very frequently those spirits who are undeveloped are brought to you by others are undeveloped are brought to you by others who have an interest in them, -- not for the purpose of troubling you, and making you suffor, but in order that they may receive some help, and thus be able to rise to a higher plain of development. Your mission may be to the spirit world just as truly as the mission of that

spirit world just as trary as the master of world is to you. There are those in earthly conditions who have the means of helping the spirits, of "preaching to spirits in prison," by word and act. And when they come to you thus for help, if you receive them kindly, and with a device to do all you can for them, the benefit desire to do all you can for them, the benefit then will be mutual, and the two spheres will blend, and as they are blessed by your ministra-tions, you will also be blessed by theirs.

#### IMMORTALITY DEMONSTRATED.

A Little Girl Returns to Greet Her Playmate

LETTER FROM HENRY ROUSSEAU.

S. S. JONES.-DEAR SIR :- Reading the very interesting article in your paper, of the 2sth u.t. headed Compact."reminded me of similar mani-festations attending the decease of my daughter. Julia Frances, which occurred Jan. 31st, 1856. ive years previous to her death, a rel Mary Kate Crips, of the same age of Julia, re-sided with us. At this time I was a member of the first Spiritual Circle formed in Troy, N.Y. It was held at the house of Anson Atwood, the pioneer of Spiritualism in this region. Occasionally the girls accompanied me to the circle and, without my knowledge, formed a compac', as young as they were,—being only fourteen,— that the one which should die first, if there was a future existence, should notify the other if possible. When my daughter departed this life, her friend, Katie, was visiting an uncle in Washington City, D. C. I wrote to her home, supposing she was there, and sent a pap.r to Washington. At midnight, previous to the receipt of the paper, Katie, whose room was di-connected with the other sleeping apartments, was awakened, a circumstance which had not occurred to her for a long time. While endeavoring .to account for her wakefulness, she heard a voice very near her, saying, Katie! Katie! Mary Katie! In her fright sue covered her head, and lay there for some minutes, trambling and weeping for fear the call was a message of death Kathe finally overcame her fears sufficiently to uncover her head. As she did so the samewords with gretter emphasis were spoken close to her face, "Katie I" Katie !! Mary Katie !! !! This time she was frightened almost to frenzy. and screamed, "Who is here?" The answer cune slowly and endearingly, "Katie, Katie, Mary K-tie!" and then all was still. The poor frightened girl clied till morning. When she appeared, the family were alarmed about her condition. She told them her strange story, and added, "This call is for me. I shall soon gy."A short time after this, her uncle having here at the Post Office returned with a paper in his hand, saying, "Cheer up !.Katie, you are not going to die yet. Here is a sorrowful solution to your warning!" Katie was soon in tears of sorrow for her friend, and then she remembered the promise she and Juliu had made to. each other years before. When Katle resided with us, she made music a part of her studies, and while practicing at the piano, Julia would sometimes approach her steauhily, and encircle her in her arms, and still her music for the moment. In the afternoon, Katie, thinking over the occurrence of the night, went into the parlor to play a dirgc, which Julia loved when this world was her home. While playing, the same arms encircled her form, and her hands lay motionless on the keys. Shortly after, being in her room, she was sensible by noise and pressure that a silk dress was drawn across her owr. She whispered, "Julia, dear Julia!" and all was still. The question was solved; and Kate and Julia have found a dear and beautiful home in the world above. They often yisit, and tell how happy they are. Lansingburg, June 1st, 1979.

come To call thee hence, as summons from thy home; Then with thy ebbing breath triumphant say, As the rapt spirit sighs itself away : "Oh Death, thy sting is robbed of all its pain ! Oh, Grave, thy victory to me is gain !"

## The Rostrum.

#### A LECTURE,

Belivered at Concert Hall, Philadelphia. BY J. G. FISH,

On Mediumship and the best means of Cultivating it.

Reported by Henry T. Child, M. D.

The subject for the lecture this evening, my friends, is one of your own choice :

'Mediumship and the best means of cultivating it." You must not expect a full investigation of this vast subject in one lecture of an hour. The subject is too broad and deep, too high and extensive, even in its manifestations, for any individual to enter fully into the investisation and discussion of, in a single lecture. Mediumship has been a matter the world has

sought in all ages to comprehend. As far back as the days prior to that morning when the watchers upon the plains of Bethlehem, beheld that star with its radiant glory appearing above the horizon,-ages prior to this, man had been endeavoring to discover the manner of procuring responses from the dead,-the manner of evoking spirits to come again to the dark portals of earth, and seeking to know the best means by which they could obtain intelligent answers to their prayers. Man was conscious of some raysterious power or faculty within himself by which, in certain conditions, he could converse with those outside the material form, and the best means by which this could be done was a subject of serious investigation and deep thought.

You have heard of the sons of the prophets, of the schools of the prophets. These were schools wherein were taught the occult ways and means of procuring responses from spirits, You have read of these in the sacred writings of all nations, and through all time. According to the statements of these writings, it would seem as though they were investigating the best means of opening the gateways to heaven, and of holding converse with Him who sits enthroned "Thus saith the Lord," "And the Lord spake unto the people." Yet when you bring the mat-ter down to your own experiences in these days, and take into account the responses that were received, there was nothing to mark them as of any other character than communications from spirits disembodied, and all the deific grandeur disappears. Brought down as they are within the range of human power, they are found to be the same among all people and in all ages. The various phases of mediumship are but im-

perfectly understood to-day, but they are better understood than they were among the ancients. yet even at the present day they abound in mysteries which we do not comprehend. They have a sort of ghastly appearance to many persons.

There are certain powers that pertain to man by which he controls the organs of the body, that by the will power the hand is put out in different directions. So you find that individuals in themselves have certain powers ; again there are other powers that individuals are possessed of, that extend beyond the control of their own organisms, that extend to the control of the organisms of their fellows.

In this ivestigation we must proceed step by step, we must commence with fundamental principles that are laid in the mandane sphere, and

We have, then, this class of manifestations produced by spirits that have passed out of the body, and we have accounts of similiar manifestations in all ages, which, however, were never before so well understood as they are to day. There is another class of manifestations, known as Physical, such as rapping upon bedies, mov-ing ponderable substances, tipping tables, writing with planchette, and other manifestations of a physical character.

To explain these we must have recourse to other laws or powers. Mental laws do not an swer the purpose; there must be the exercise of certain physical laws. Ponderable substances are to be operated upon ; they come not within the direct operation of the laws of mind. When you would move a table or produce a concussion upon the atmosphere, you are operating upon substances that do not come within range of your mental powers. In this connection, we shall mention another phenomenon of Spiritualism : that it is in the power of spirits in the presence of certain, mediums to allow their features to effect the sensitive plate of the daguerreotypist, and leave a faithful delineation of their features upon that plate. You ask if this can be done. We answer it has been done and can be done again. How is it done? In chemistry the law of presence action is one of the most interesting that has been discovered. You may bring two chemical articles together, and they will not unite; introduce a third, without any union of this or change in its character, but simply by its presence, it will bring about a combination of the two chemical constituents, which would not have taken place without the presence of the third, which enters not at all into combination with the others. This is a law in nature, called presence action. Now, suppose a ponderable body is to be moved. The spirit has not the power to do it; it lacks an intermediate body or substance or element through which it shall operate upon that ponderable body and move it, or act upon the lens with a power which shall daguerreotype upon the plate a form the repre-sentation of itself. To do these there must be a medium present.

There again is the influence of presence action, for a medium does nothing but remain passive. The medium stands between the spiritual operator and the material substance to be effected, and furnishes from his or her system something by which a connection is estab-lished between the two. This is the explanation of the law by which spirits produce these vari-ous results. We designate certain individuals as mediums, because their presence is necessary for the production of these phenomena.

You will observe that the classes of mediums are numerous and that they are very different, and in some the phases are entirely distinct while in others, several of these blend. We have already mentioned two classes, one of which is entirely controlled, directly by the will power of the spirit, and another partially.

Under these iufluences, the individual performs various acts, just as he or she would do if they were their own,-sometimes better than the individual could do if unaited and uncontrolled by these outside influences.

These persons may be, and often are entirely unconscious of all their acts when in such conditions, yet you will see it is a kind of training school, and the individual will be found to be much improved by it, and frequently this condi.ion is only temporary, and the medium comes to have, at first, dim, and afterwards more clear

others become more sensitive and acute. Thus, if you destroy the power of seeing, the organ of heating becomes more acute, so also the power of feeling; it may become unduly sensitive. If you use your right hand continually, and the left one not at all, the latter will become weak and almost useless. All those parts of the system which are exercised properly will become stronger, while those which are not exercised will become languid and weaker. On this principle we may cultivate the memory, the taste for poetry, or any other faculty or power of the mind or body, while those that are left unculti-vated must decline. This is a general law everywhere throughout the physical and mental or-ganisms. The same thing applies to the powers of the spirit. If there be a spintual power by which one may come in contact with spirits, may catch their thoughts, their emotions, their sentiments, and transmit these to those who dwell on the earth, it is evident that power is used and strengthened, the more fully it becomes developed, and this power is capable of almost indefinate cultivation. Cultivation can be made to such an extent that emotions in the minds of those around the medium will be read. The medium of Nazareth was a good illustration of this. You know he was so exceedingly sensitive that he knew what was in the minds of some of those around him, and some believed him to be God,-hence it was that he was Delfied.

Those who perceive this faculty of inspiration in themselves, will have but little difficulty in cultivating it, by exercising it property, but those who do not realize the power in themselves,-in whom it has not been awakened.will not know how to develop it. We would say to all such : Associate with those, who have cultivated this faculty ; withdraw yourselves, at times, from all external excitement, and seek to find the germs of this faculty in your souls, and aid them to grow. You will find yourselves growing more sensitive, pernaps suffering more intensely, but certainly erjoying more vivicly the pleasure of life.

Thus this faculty will become beautifully un folded, and a foundation will be laid for a more rapid development in the land of spirits.

When you are thus unfolded here, and the spirits come to you and breathe their loving influences upon you, how readily they are understood and enunciated by the medium. Thus you will find yourself enunciating thoughts and principles of which you had not the least conception before. Thus you perceive, if this be true, that it only requires a proper degree of sensitiveness for the spirits to present the highest and most profound truths; but it does not follow that they will be received and understood by the individuals through whom they come. The faculty must exist, but it may only be awakened into activity and intensity for the time, by the spirit influencing the mecium, and it may slumber again when the influence is withdrawn. Thus individuals may become the mouth-pieces of angels, and give forth the most sublime truths, and not retain a trace of the memory of them. Historical facts may be presented through the organization of an individual, whom they have never known, and do not, at the time, receive for themselves.

But, as we have said, this is an educational process, and these individuals will, sooner or later, come to have this knowledge which flows through their organism impressed upon their minds, and they will retain it, and catch more readily the thoughts, feeling and emotions of the spirit world by which they are surrounded.

This condition, while it gives so much as desirable, also renders them susceptible to influences that lead to folly and imprudence. But you should understand this and be careful how you censure these. We are not here to apologize for

You ask the question again: How shall man become fully developed,-that he shall receive communications from the sprit world? We say: By cultivating the powers which he has within

him,--many of which ne is scarcely aware of. But as his attention is turned to these, he finds sometimes one and sometimes another faculty, that, with a little culture and training, will come forth with increased power, and enables him to answer these questions to his own satis-faction, and that of otners. There is no more certain method for developing mediumistic pow-ers than to sit in circles. We know there are certain individuals who are developing medium<sup>2</sup>, in whose presence these latent powers may be called out. This is a matter of experience, and of presence action. We cannot tell you who will be able to do it for you. There are some who cannot sit in cucles without suffering, owg to some peculiarity in their organisms. There is a general law by which spirits are enabled in the presence of certain individuals to control their medium.

When you meet with those who produce this effect upon 'you, it is well for you to sit with them. Again, there are healing mediums,those who generate a great deal of vital.ty,hence, when they come in contact with certain organisms that are suffering for the want of that which they have in abundance, they receive something which benchts them.

Disease or a want of vitality in certain organs, may thus be removed, and cures are daily being performed in this way. You ask if this is the natural means? Certainly! God has told you every day and every hour of this m aus of healing. He has repeated it every day of your ex-istence. You see the evidence of it everywhere. Whenever you get a headache you place your hand upon it. You have the toctnache, and before you have thought of anything, your hand is upon your face. Thus with every paic, you hear G.a's voice telling you of the best manner of healing. He has repeated a hundred thousand times. You place your hand upon the seat of pain, and if that does not relieve you, you get that of some one else, and the two vitalities are joined, and here again 1s presence action. Two hands are laid upon the seat of pain, and if the medium be in harmony with you, you will be relieved and cured. There are those who give to you a magnetic influence that is painful, that you cannot endure. It will cause you to be sick. These facts are to be learned by experience.

How shall the healing medium increase his or her power? By preserving his forces, ob-serving the laws of health, by increasing their powers, and by yielding to the influence of spirit. Healing mediums need all these, and especially the latter. There are bands of spirits who come around them, and give them strength. You ask now if you shall sit in circles? We say if they are harmonious to you,sit in them. Let the positive and negative forces balance each other as much as possible.

Indifference, or too great desire for communi-cation alike disturb the conditions. Passive condition slone enable the spirits to do this work well Hence, it is said, "You must wait in prayer." Be passive before the spirit world ! To some they come best in silence, to most with music, or it may be reading or conversations which act upon the same principles by producing a passive state. Use your powers to ascertain what you are receiving. Use every means that you have within your reach for the purpose of calling them into effective exercise, and bringing the spirits to your knowledge. You must not forget that spirits are human beings,-that they are not omnipresent. If you have an engagement with the spirit world to sit for eral years, has now been sent by them to manifestations, do not neglect it. Spirits have treat with the general government.

Miss Lillie is a bright little girl of four summers. Her Sunday school teacher, in questioning her a few Sundays ago on the extent of her Bible knowledge, asked her if she knew any of the commandments.

"Oh ! yes, I tin say some," said Miss Lillie. "Then commence my dear," replied the teacher

Miss Lillie confidently commenced thus :

"Mudder, tin I do out to swim, Yes you tin, my daughter. But hang your close on a hic-wory lim,

And don't fur in the water."

A Catholic priest named Devereaux, who has lived among the Blackfeet Indians for sev-

Roscie ucian ideas of Government.

CHAPTER FIRST.

BY F. D. DOWD.

Governments, like all works of art, must have a good foundation to insure durability. All governments are more or less arbitrary, and founded in force. If ours is founded in the hearts of the peonle, it is no exception, for love of home and country belongs to all peoples, ot all climes and all ages. When the people cease to love a government, it soon must cease to exist. The very moment the government fails to keep pace with the growth of a people, that moment begins the undermining process.

Mankind seem to say, "Might makes right." And this holds good as much when the might comes from the majority as when it comes from the minority. The minoritles of the old world are really the majority, for wealth counts more than men; which it owns and rules by their consent, although often forced from unwilling lips and bleeding hearts. It is consent which makes power; which, when once in running order, usurps and robs the consenting of their natural rights.

Men heretofore have looked at the antagonisms of nature for guidance in making and administer. ing laws. As they found force everywhere, they adopted it as divine, and said, "An eya for an eya and a tooth for a tooth." This is well enough for the primitive races, for such cannot understand any higher justice. So also are crowned heads and relers good enough for those who need raling. But nature says, man cannot always remain weak and childish; and it was set aside to us Americans to give to the world not alone the religion. but the government of manhood. Have we done this? Nature is developmental; so, also, is art. Change is written with the finger of God in the constituent elements of all things. Move on, or stand out of the way 1 is the universal mandate of nature. If it moves not, but stands in the way, then commences the slow but sure work of disease and decay.

There is no stand-still ! At the time we think we are moving forward, there is some portion going the other way. Nature looks with a jealous eye upon things which stand in her way, and brings to bear for their removal not only the sunwithin, which often burst asunder and destroy. A certain amount of disease is beneficial, but too much is destructive.

I propose to examine the foundation of our government, to see if it is started according to na-ture; for if its foundation is sound it will abide, we are the expression of the whole world for untold ages of time. The great American idea of a popular government, a government founded upon the idea that all men are born free and equal, and that the rights of one are the rights of all, is a gi-gantic experiment which calls for the admiration of all lovers of humanity, and provokes the hatred of kingcraft, priestcraft and all crafts which have

their inception in weakness and blindness. It is well for us to inquire what are rights ? Rights are of two kinds, natural and artificial. Natural right is the right to the use of nature's gifts, in other words : A right to the possessions which are ours by virtue of our existence, which consists of the right to think, speak and act, and use air, water and earth. All other rights are purely artificial, and founded in the natural right of man to secure order and progress in his advancing civilization.

controversy that they have many things, laws, eustems, etc., really beneficial, which we have not. Nature is nicely poised, what she lacks in one thing, she supplies in another; and we, in taking to ourselves a larger share of liberty, took to our bosoms also the unrest and disastisfaction which

bosoms also the unrest and dissatisfaction which of necessity accompanies rapidly changing con-ditions; while they (the nobility and crowned heals) satisfied with the old, expend all their re-sources in its care and perpetuation. We are likes our vast prairies and magnificent lakes and rivers, not only rich and prolitic, but al-most boundless in our laughing, sweeping, undul-ating, rushing, roaring, sighing freedom. Like the mighty Father of Waters rolling at my feet, or-like the ceaseless rolling of the waters of our lakes we cannot help moving, and that rapidly. like the ceaseless rolling of the waters of our lakes, we cannot help moving, and that rapidly. Freedom's soil is too rich ! we cannot grow slow-ly. Nature makes no cowls. Our forefathers loved liberty. She was their goddess—their high-est conception. When once secured through blood and long years of suffering, they were fearful lest the "fickle jude" should escape them, and they for their the surged a cowl over her fair form "This forthwith spread a cowl over her fair form. This cowl, the same worn by monks of the olden time, and by churches of medern,—is the constitution, the creed. This creed was their altimate; designed to perpetu te that which had cost them so

All laws, human and divine, are arbitrary. In the formation of any government, in the organiza-tion of any society, law is as necessity. The cowl-is necessary to guard the head, but if the head grow, the cowl must grow also, or burst. Recognizing this, they made provision for patching [amending] the cowi from time to time. Instead of making it of elastic material, which would adapt itself, like natural law, to any and all emergen-cies, they have made it fixed and immovable, so that patching only increases its deformities; for best they could do at the time, of the material they had. The difficulties attending the patching process are so great as to render it impossible to keep pace with the rapid growth of the headhence the last bloody war, a great blotch which has sunk one portion of the head and rendered it a festering ulcer. This ulcer now demands a patch. This patch will charge the whole nature of the cowl. The declaration that "all just powers of government are derived from the consent of the governed," is as false as that all men are by nature free and equal. There is no equality in nature, or among men All matter is graded from the lowest form to the highest. The same is true of mind. From the lowest idlot to the highest intelligence, there are no two alike-not even in the commonest characteristics.

I admit that all men have the right to the free and unlimited exercise of such power as they may possess in the direction of good; and unrestricted I the acquisition and increase of that power; but I deny that wealth is power, and assert that in the true sense of the word, a man's power is his self-control, his self-government in good thoughts, words and acts. License is not government.

All men possess a degree of power, but this power is limited by conditions; hence freedom, being based in power, is limited also, and rights being based in the limited power and freedom of action, is limited to the individual, and inheres in his condition. Nature bestows upon every man that which he merits, and gives to each the fullness of their capacity. The right to use depends upon ca-pacity to use in the right direction, viz. : to increase in power, first, of thought; second, of words; third, of acts. The right to the power one pos-sesses, is inherent; the right to increase this power should be jealously guarded. The great mistake of the world is, it says wealth is power, and makes laws to protect it. But I say, manhood, right ac-tion, is power, and ask a recognition of this truth. No one has a right to the use of that which nature has not given him; but he has the right to acquire it, if possible, and should be assisted by legalation and public sentiment.

I recegnize the nobility of manhood, but deny the nobility of wealth. I would protect manhood, and then wealth is a

safe investment. That "all just powers of government are derived," I admit, but that they are derived from the "consent of the governed," I deny. We do not consent to the government of nature! It is, and governs us whether we consent or not. Nor do governments derive their power from the consent of the governed, for the masses of mankind have a law within themselves more potent to govern than all artificial forms of government. The man who governes himself, and acts rightly, regardless of law, and who does not think "is this lawful or not," in view of action, is above that external governments which comes from fear. If the masses were not so constituted, no government could stand a day. Governments derive their just powers from the moral sense-the sense of justice of the community, who are not the governed but the governors. Dies the murderer consent to being hanged ? or the thief to being imprisoned? Never. Is the power that parents ex reise over their children de-rived from the consent of the children? Never! is said that in the formation of governments, the governed surrender certain rights, and that he who violates law, forfeits his rights. Now I ask, how is it possible to surrender a natural right? Can a man who has only a limited power of self. government surrender that little to any, unless the one from whom he derived that power? I admit there is the farce called a surrender; but this is no surrender at all, for the natural right still remains as at fast-inherent in us-our existence, and by reason of which, kings and crowned heads tremble, and the aristocracy of wealth seeks to secure itself from that which overthrows governments and ays waste empires. Has the man who possesses a limited power of self-governmen', the right to full and complete self government? No! But he has the right to increase that little he hath ; and when art assists nature in this, then is health and happiness. The man who is not a law to himself, has no right to make laws for others, for he does not know what they need. Being evil himself, he does not know how to make laws which will improve mankind. This talk about the right of Iranchise is all nonsense, for in nature there is no such right. It is Man has no power to surrender a natural right, bat they are often taken from him by force. The encroachment of power, artificial and natural, up on natural rights, is the great curse under which all men groan. The power which is the most po-tent to rob mankind of their rights, is arti-ficial, always. We make it by consent at first, afterwards we curse and groan. But we have not surrendered any natural right in so doing, for this remains with us, and by reason of which, we find fault. The right to power, is all the natural right we have, for freedom is ours only by reason of power. Natural power cannot be delegated, but artificial power may be. It is well that we understand what natural right is, in order that our legislation may have for its object, the protection of those rights.

foundations for a system of paupe age, and the culture of greed, at the expense of fraternal love, which is the soul of all liberty and progress. They enacted laws for the protection of one class against the other, and not for the protection of all alike.

This foundation, resting as it does upon a plaus. ible surface, rendered pleasing to the herd of non-thinkers by the high sounding phrases of liberty and equality, is rotten beneath; as is evinced by the rapid growth of rottenness and corruption in all the places of trust, from the highest to the lowest, and in every law making body, from Con-

grees to the smallest caucus. All places are bought with money I find no fault with our sires, for they in their weakness and poverty did all they could, but we are now no longer weak or poor. They were in-fants in liberty and small in ideas, but we are building of a longer weak or poor. children of a larger growth, with ideas looking to the advancement and welfare of the civilized world, which looks to us for the liberty of mau-Shall we persist in the weakness and blindhood. ness of other days, simply because it was the best they could do at the time? In the light of rottenness which has almost reached its culminating point, which when reached, pours like an inunda-tion upon all there is left of liberty, which it de-yours, and then sits clad in garments red with her blood, crowned with power begotten of wealth, king of those who created him, I protest against delay in reform. Let us reform before it is too late. This monstrous abortion called a free goy. ernment cannot stand, for already the elements of despotism are sapping the foundations. Already the "Hon." is a title to which the ambitious and the corrupt aspire and reach, and at whose call the herd runs mad. Look at the ovations which attend the President wherever he goes. Look at the farce called elections, the partizin strife and bitterness of politicians! To be a politician is to be so much less a man. Any body is eligible so he has plenty of money. Money is influence, and

influence is power. Look at the gigantic monopolies in the shape of public works 1 grand schemes for the rich to grow richer and the poor to become poorer, which already control the Legislatures of more states than one, so that no law can be passed regulating or controlling them in the least! Look at the banking scheme I grand inventions of hum in ingenuity to plunder the public in a legal manner ! Why ! this is freedom ! Freedom to rob and steal, so you do it legally. That's the print! No matter what you do, so you do it legally! Law is not morals. Moral perjury cannot be punished by law, because the law makes a distinction between legal and moral perjury. The same will apply to all acts. This difference in law and morals is fatal to any government whose object is the perpetuation of freedom. The trouble is, that money makes laws, and money seldom enforces them, only upon those who have none.

Every four years the country runs mad upon principle, of which each candidate for the presi-dential chair is supposed to be an embodiment. What are those principles which require such loud-mouthed harangues, such mass meetings and travelings here and there of "Honorables" and "Ex-elings here and there of "Honorables" and "Ex-cellencies," torch light processions, drinking of bad whiskey and lager beer, with riots and quar-rels innumerable, to elucidate, and work up the public mind and pulse to an appreciation of the awful importance of voting for so and so, in order to save the country? I answer : questions touching foreign policy, the tariff, banking, taxation, etc., etc.; all having money for its base. The agitation of slavery commenced ontside of politics, and became political from necessity, not from any good intentions on the park of Congress or Abraham Lin-coln. The evil intentions of the South compelied blm, to free the slaves, for the protection of the government.

So it will always be found that the boasted principles will narrow themselves down to the almighty dollar, after all. What is Congress mostly engaged about during their long and boistrous sesgaged about during their long and bolstrous ses-sions? Mainly on appropriations, passing "om-nibus bills," or making or repealing "Missouri Compromises," and calling on the President; eating oyster suppers and drinking champagne— they never drink bad whiskey there I and, I al-most forgot to say, drawing their salaries and using the pressure of their influence to get some triend appointed to some place where he can steal from appointed to some place where he can steal from

the government and divide the profits with them. It is true there are many good qualities in this government, but there is more evil than good. The good I would leave, but purge it of the evil. The fetters are alr ady forged. Their clank is not alone heard on Boston Common, but on every common where labor meets with capital; on every rail road where a brakesman is employed; in every factory where poor children and women are starved and worked to death; in every city where the teeming millions work for what they can get, and steal and plunder for what they lack. We pass no laws to regulate the relations of labor and capital ; none to assist the honest, unfortunate mechanic ; none to assist the poor unfortu-nates out of prostitution and crime ; but plenty to protect capital : plenty to punish and degrade. Oh! when will man learn this simple truth? That the best protection for life and property is the protection and fatherly care of those incapa-ble of self government. When will they learn that a premium for virtue is the means of increas. ing virtue?

During the consideration of the resolutions the convention adjourned to meet at 2 oclock.

#### SATURDAY, 2 O'CLOCK, P. M.

The convention met according to adj urnment, and proceeded to elect officers for the ensuing year, with the following result :

For President, Samuel Maxwell, of Richmond; Vice Presidents, Allen C. Halleck, of Evansville, and Agnes Cook, of Richmond; Treasurer, John W. Westerfield, of Anderson; Secretary, Jared R. Buell, of Indianapolis ; Trustees, Byron Reed, of Kokomo; Lyman Beeman, of Indianapolis; Margaret Hurlburt, of Muncie; Samuel Sratten,

Margavet Huriouri, or munches; Samuer Station, of Kokomo; Henry Butts, of Evansville. The newly elected Secretary was called for and assumed the functions of his office, and the retiring Secretary, L. D. Wilson, was called up-on for a speech, and responded by a few brief remarks appropriate to the occasion.

The convention then resumed the consideration of the Resolutions which were undisposed of. The following are the Resolutions, as adopted by the convention :

Resolved.-That this convention sees with great satisfaction, in the Resolutions of our sister States, District and local conventions, evidence of a determination to stand by, and maintain the blessed Harmonial Philosophy, which promises life, love and immortallity to the human race.

Resolved -That the law of progress will ever find worshiped myths to cast aside, and brighter truths to fill their place. Resolved — Taat we real'z? that whitever 'Old

Time with his drag net, has swept along down the stream of ages, whether it be shells or shell-fish, pearls or pebbles, sea-weed or mud, these are the 'Ancients,' these are "The Fathers."

Resolved .- That we will not enact laws to govern our fellow-men who will live two thous. and years hence, nor will we rely for wisdom on the flickering lamps lighted two thousand years ago, since we have the same spiritual sun by which their lamps were lighted.

Revolved - That as we cannot raise corn by the history of ancient sunshine. so we cannot realize the fruits of the spirit by reading the history of ancient spiritual manifestations.

Resolved --- That the crepuscular light by which the Jewish seers were led, was dim when compared with the light of the present day; therefore, we say, many good men, as well as kings and prophets, desired to see the day that we see, but did not see it.

Resolved.-That inspirations recorded are on-ly reflected light, like the light of the moon, without heat, always dim, and productive of blindness when men go to sleep in it.

Resolved.-That imputative righteousness is dishonest righteousness, immoral in effect when believed in, and is like an Insurance Office that promises to pay losses without premium, even f you burn your own house, provided you run to the office while the lamp is burning.

Resolved,-That such as every man soweth shall he reap, and the only way to escape the consequence of wrong actions is to quit them and do right.

Resolved .- That the dcctrine that God must have innocent blood in which to cool His wrath, and that he cannot forgive sin, but must have revenge in full, is to teach that God is incapable of doing what every man can, and ought to do; forgive freely on repentance-alone.

Resolved .- That the doctrine that God must forgive sins for which an atonement has been made, is unreasonable.

Resolved .- That the dogma that Jesus sits at the right hand of God to urge him to forgive sianers, after the debt he paid, is blasphemous in the hignest degree,--making a God that no one can love.

Resolved .- That when Jesus prayed for his Fish enemies, he uttered the noble words, "Father forgive them, they know not what they do," not.

Resolved .- That the Business Committee he, and are hereby authorized to nominate thirteen delegates to the Annual U.S. Convention of Spiritualists, to assemble at Richmond, Ind., and present the names of such delegates to this convention for approval this P. M.

The convention then suspended further business, and Bro. Byron Reed favored us with an address, in which truth was forcibly contrasted with some of the superstituons and dogmas pass-ing current in society. Adjourned to meet at 2 o'clock, P. M.

#### SUNDAY AFTEBNOON, 2 O'CLOCK.

The convention was called to order at the appointed time by the President.

The Business Committee made their report on delegates, and the following persons were chosen to represent this State in the next National Convention:

L. D. Wilson, of	Indianapolis;
Mrs. Samuel Stratten, "	Kokomo;
Fisher Doberty,	Crawfordsville;
Benjamin F. McCord,	Indianapolis:
Dr. A. C. Halleck,	Evansville;
Byron Reed,	Kokomo;
Mary Thomas Clark,	Attica;
Eli Brown.	- Richmond;
Mr. and Mrs. C. W. H. Beck, "	Delhi;
Mrs. Margaret Hurlburt,	Muncie;
Agnes Cook,	Richmond;
James Hook,	Terra Haute;
Dr. Garr.	Franklin.

rranklin; Delegates at large, Mrs. C. A. Colby, of Penn-ville and Moses Hull, of Hobart.

The Secretary was authorized to fill vacancies occurring in the delegation. The Convention was then entertained by an address from Dr. Underhill, of Illinois,-subject : The Immortality of the Soul. The Doctor has been, for a long number of years a vigorous worker in various fields of reform, and although in the seventy fifth year of his age, seems to be possessed of sufficient vitality, to do battle for several years in the cause of truth ere he is called to the Summerland.

At the close of the lecture, Mrs. Cowles made the request that a public Circle take the place of her intended lecture this evening. The request was granted.

Convention adjourned to meet at 8 o'clock in the evening.

#### SUNDAY ÉVENING 8 O'CLOCK.

The Convention assembled according to adjournment, and formed a circle, in which Bro. Samuel Maxwell was controlled by a spirit purporting to have been a Mr. Gordon of Boston, while in the flesh, and answered a number of questions from various persons in the audience, pertaining to the spirit spheres, spirit zones surrounding the earth, etc., which finally gave rise to a running debate between a couple of gentleman in the audience and some of the members cf the Convention, relative to the harmony of Spiritualism and science. Brother Maxwell described a number of spirits, a majority of whom were recognized by persons present.

The time for parting having arrived, the Con-vention was declared adjourned sine die. The time and place of meeting next was left in the hands of the Executive Board.

#### Attest,..... J. R. BUEL, Sec'y.

The Executive Board met on Monday, June 6th at S o'clock, at the office of the Ex-Secretary, L: D. Wilson, and granted licenses to the following persons, conveying to them all the privileges pertaining to Ministers of the Goznel:

Mary Thomas Clark, of	
Samuel Marwell	Attica Richmond
i and and an	awfordsville
Byron Reed,	
	Kckomo lew Paris, O.

Artificial rights are founded in consent, for the purposes of security and the protection of natural rights; but when once founded, if artificial rights become so great as to overshadow and swallow up natural rights, then is nature subverted, and man presents the sorry spectacle of the old world with its groaning millions, its standing armies, its gory fields,festering,wealth-crowned nobilities. The pens of such men as Paine; the bullets and bayonets of our sins, have finished the argument with them. The monument they have reared is a standing rebake and a message to them, and a beckoning an-gel to their serfs. Natural right cannot be dele gated, nor surrendered by consent, but may be enbyerted by force, but even then, it still remains a muttering protest and a thinking warning, telling us of the unnatural process and its bitter fruits.

The right to life is a natural right, and belongs to all who live, by the divine right of existence but the right to liberty is not a right delegated by nature to any. To be at liberty, is to be as free to speak and act, as to think. There is no freedom, save it be the limited freedom given to mem-bers of society by mutual consent. The right to the pursuit of happiness is a limited right; limited by the demands of others. We have no right, either human or divine, to seek our happiness at the expense of others. This right inheres only in the lower orders and man by virtue of humanity. the lower orders, and man, by virtue of humanity, reason, iraternal love and moral sense of justice (must not look to lower nature as a guide, unless he wishes to invoke the tornado and the earthquake), has the right to fix bounds to aggressive acts, and legislate relative to all artificial rights, to the end of protecting natural rights, and for no other purpose

The idea that all men are by nature free, is in one sense, true; i. e., free to think, speak and act in accord with the highest sense of right.

The idea that all are by nature equal, is in no sense true. And it remains to be demonstrated whether men have any rights in common, save the right to increase in power for good This is indeed the primitive principle of mankind, which neither grows old or decays. In every new thing may be found numberless objections, which may be set aside by proper effort, springing from mo-tives to improve but the tendency of all things is tives to improve, but the tendency of all things is downward, when effort ceases. Our forefathers accomplished, a great work when they laid the basic principles of this government. It was great because so much in advance of the old; but it ceases to be great when compared to the ideas which have nearly destroyed the work of their hands, in the liberation of millions of serfs, which they, in liberating themselves bound in bonds which cost the nation millions of lives and treasure to break.

The fundamental principle of our government is the right of self government. So far, this is primitive truth ; but when they took one step more and declared the base of that government to be found-ed in the equality of men, they stultified them-selves, and gave the lie to nature. Nor is it strange that they should have done this, when we consider the monster evils which they were strug-gling to free themselves from ; the evils of hered-itary rights, and the rights of the few to govern

the many. In all religions, creeds, sects and governm ents, we find a little good and a great deal of evil. Nor is there more truth to be found in radical measnres than in conservative ones. The two extremes are necessary in all things. The North and the South are indispensable, but in the temperate zones are found the most genial climate, the truest civilization. So the truest grounds may be found between the extremes always. Upon all subjects, either social, religious or political, which agitate the public mind, and urge on the mad hosts to awful deeds of violence and carnage—the true grounds are between the contending hosts. "Split the difference." and all strife and bloody war may be avoided; and who dare assert that the world would not be the gainer thereby? War only be comes necessary when one party has become fos-silized and unyielding, like the great rocky base of earth, which yields only to the earthquake.

America with its popular government, is one ex-treme; the old world, with its founded rights and crowned heads, the other. Nor does it follow that because we were successful in establishing the government of the people, and in breaking the great rock of despotism, that we are all right, and they all wrong; for it is a fact beyond all The rights of thought, words and acts, are found-ed in the power to think, speak and act. Freedom to act is not absolute, but relative,—limited. All things are founded in power, and there is no right, only as we have power to use. The right to in-crease in power should be jealously guarded by art, for when art subverts nature, it results in disease-weakness.

The laws of nature are few and easily understood, but the laws of art a re so voluminous and complicated that the truly great can understand only an atom. It is a system of patchwork, hav-ing a wrong foundation in the start, and extend-ing from the carliest times to the present, present-ing proportions so formidable that well might our sires rejoice when they had rent the time-honored fabric in twain, and stood erect, as men, upon the shores of a new world—upon the confines of an age wherein man shall legislate for the purpose of increasing manhood, and not for the protection of wealth and titles.

"In union there is strength," hence they united for the purpose of resisting the encroachments of their enemies. But notwithstanding all precau-tions, the old patchwork has crept to our shores, and gradually insinuated liself into our laws, our social relations our our core of babits. The social relations, our customs and habits. They de-nied the divine right of kings to rule; denied the right of the nobility to hold in bonds of servitude the masses—yet they recognized the right of one man to own another, and thus acknowledged; the nobility of wealth, but declared that it should have no titles, and should not be hereditary. They sold the land in tracts to suit purchasers, without restrictions in guaranty, and thus laid the founda-tions for an aristocracy. They placed no bounds to the acquisition of wealth, and thus laid the To be continued.

#### THEINDIANA

#### STATE SPIRITUAL ASSOCIATION, At Masonic Hall, Indianapolis.

The association assembled in convention at Masonic Hall, at 10 o'clock A. M., June 3rd, 1870, in pursuance of a resolution adopted at the last annual convention.

In consequence of the non-arrival of delegates, the convention did not organize but called Dr. A. N. Miller to the chair, and held a brief conference; after which it adjourned to meet at 2 o'clock, P. M.

At 2 o'clock P. M. the convention assembled, and was called to order by the President, Samuel Maxwell.

On motion the chair appointed the following Committees:

COMMITTEE OF FIVE ON BUSINESS.

Dr. J. S. King, of Indianapolis; Agnes Cook of Richmond; Jacob Eldridge, and J. R. Buell, of Indianapolis; and L. H. Cowles, of Richmond. COMMITTEE ON RESOLUTIONS,

Moses Hull, Dr. Samuel Underhill, Mrs. E. Eldridge and Mrs Louisa Combs.

While the Business Committee was in consultation, Dr. Samuel Underhill entertained the convention by the recitation of two poems and short address.

The Business Committee made their report, after which short speeches were made by the President, Samuel Maxwell, Dr. Underhill Miller, King, and others.

The convention then adjourned until 71% > clock in the evening.

FRIDAY EVENING,71/2 O'CLOCK.

Convention assembled, and was favored with lecture from Rev. Moses Hull on the subject. "Objections against Spiritualism." Bro. Hull fully sustained the reputation which he has acquired as a speaker and debater, and struck some heavy blows that cannot fail to tell with good effect on this Priest-ridden community. After the lecture, the convention adj urned until 9½ o'clock Saturday morning.

#### SATURDAY MORNING,91% O'CLOCK.

Convention met at the appointed hour. The minutes of the previous day were read and ap-proved. On motion, the election of officers was postponed until 3 o'clock P. M.

A Resolution was adopted that the Chair appoint a Committee of three to raise funds to deray the expenses of this convention; and the following persons were appointed : Byron Reed, Jacob Eldridge and Louiss Combs.

The Committee on Resolutions made their report, and the balance of the morning session taken up in their discussion and passage; eliciting remarks from Bros. Maxwell, Miller, flull, Wilson, Underhill and others, "Because I die for them."

Resolved -That the only God described in the Bible whom we can love, and justly aim to be like, is described by Jesus, "That you may be like your Father in heaven, for he is kind to the unthankful and the evil, and sendeth rain and sunshine upon the just and the unjust."

Resolved .- That the poverty, crime and suffering existing after 1970 years efforts of the Clergy, write, mene, mene, tekel upharsin on the walls of their edifices, and demands a change of base.

Resolved -That we look upon all moral and spiritual sins as diseases, to be cured if possible; that belief is not under the control of the will. On motion it was

Resolved .- That the Executive Board be, and are hereby authorized to issue licenses to public speakers who are identified as Spiritualists, and whose residence is now in the State of Indians. The following Resolution, drawn up by the

Secretary, was also adopted : Resolved.—That the members of this Organization to whom are granted licenses and certificates of character, be required to report annually to this Association, an account of their doings within the State, and such other information pertaining to the Organization, numbers of Spiritualists, &c., within their respective locali-ties, as may be of benefit to the Association. The following Resolution presented by Moses

Hull, was unanimously adopted : Resolved.—That the Elective Franchise is wo-

mau's as an inherent right, hence, as self evident, a right to the same.

A circular pertaining to "The Year Book of Spiritualism," a spiritual annual to be issued during the coming Autumn, by Hudson Tuttle and J. M. Peebles, was read by the Ex Szcretary, L. D. Wilson,

A proposition was made the Association by Byron Reed and Dr. Locey, of Kokomo, to publish a semi monthly paper on the co-operative plan, by which a stock holder to the amount of \$10 will receive the paper for the use of that sum, and have his money returned to him at the end of five years, and in reply to which the Association passed the following Resolution :

Resolved.—That we cordially recommend the plan of Byron Reed and Dr. Locey, of Kokomo, for the establishment of a semi-monthly paper for the Spiritualists, and ask the hearty cooperation of all the friends throughout the State.

After a further report from the Business Committee, the convention adjourned until 8 o'clock in the evening, at which time Mrs. L. H. Cowles, of Richmond, addressed the convention.

#### SATURDAY EVENING, 8 O'CLOCK.

The convention assembleed pursuant to adournment, and listened to a very interesting address from Mrs. L. H. Cowles.

Mrs. Cowles is at present in the employ of the Society of Richmond, and is an earnest worker in the field of reform.

After the address, the Finance Committee took action in raising funds to defray the expenses of the convention, which action result-ed in partial success. Adjourned to meet Sunday morning at 91/2 o'clock.

#### SUNDAY MORNING.

A large number of friends met at the Hall at 8 o'clock, and passed a very pleasant time in a public circle. Miss Lizzie Keiser, an excellent and well-known medium from Cincinnati, Ohio. was present, and gave a good number of con-vincing test, nearly all of which were recognized by the persons for whom they were designed. Dr. J. S. King, of Indianapolis, also became entranced, and added to the interest of the occasion by some very acceptable remarks. At the hour of 10<sup>1</sup>, the convention was call-

ed to order. After reading the minutes, the following Resolution was passed by the convention.

Amella Colby, Pennville: Ira S. King, Indianapolis; \$9 Warren Smith, Alexandria; L. D. Wilson, Indianapolis; Moses Hull, Hobart; D. W. Hull, John W. Westerfield. Anderson Kersey Graves, Richmond Attest .... J. R. BUEL, Sec'y.

The Convention was, perhaps, not quite so numerously attended as the one last year, -- several causes tending to that result; but although not large, it had a a very harmonicus and pleasant session, which cannot fail to be of profit to all who attended, as well as to the cause of truth and righteousness generally.

J. R. BUEL.

## PHOTOGRAPHS ON TIN.

BROTHER JONES :- I received yours of the 14th of April, requesting me to give you my experience in taking spirit pictures on tin, &c. When I saw Mr. Wandel's report in the Religio-Philosophical Journal, of taking spirit photographs, or pictures on tin, I thought I would try the experiment. I procured a bright sheet of tin, and set it up behind a common kerosene lamp, as directed by Mr. Wandel in his commu-nication. I watched the tin, but nothing could I see. I tried it sgain the next evening without success. The third evening, after trying awhile without seeing anything, my little daughter, ten years old, went near, and breathed upon it. In a very short time I began to see the outlines of faces. My wife and neice could see them better than I could at first, but now I can see them as well as they can. By the way, we are all slight-ly mediumistic. Our spirit friends manifest by tipping a stand, or small table. They spell out long communications by my repeating the Alphabet. We have seen the photographs of a great many of our spirit friends, and hundreds of others that we could not recognize. Sometimes they appear as large as life, and just as though you saw them in a looking glass. Some appear very plain and distinct; others, more

shadowy. Some large, and some small. I find it best for the lookers on to vary their position, and shade their eyes with a folded newsraper, or something else. Some can see them tolerably close to the tin, but as to myself, I can see them best from eight to twelve teet from the table, and sometimes even farther than that. I find that some persons cannot see them at all, and others very indistinctly. The great trouble is that photographs partly remain on the fin and blur it, after it is used a few times, so that the faces appear one over the other, and considerably mixed up. Still, I can see the outlines of new faces very distinctly. After using my first sheet of tin about a week, I procured another very large sheet, and set it up the usual way. The first two evenings I could not get a picture. I then took the tin, and breathed upon it on both sides, and set it up again. In a very short time, I saw faces on it. I find that the plate must be magnetized or prepared before the spirits can manifest on it. I set the tin up on its wide edge, almost perpendicular, with a support behind it. I then place a bright lamp six inches in front of it. After the plate is magnetized, it is not necessary to breathe on it again ; but I generally wipe it with a soft woolen rag before setting it up. I have not tried taking pictures by letting the sun shine on the plate, as directed by Mr. Wan-del, as I am well satisfied with the use of the lamp.

I would advise all Spiritualists to try the experiment, and if they meet with the success I have, I know they will be pleased and satisfied. Fraternally Yours,

EZENIEL FRIEND, M. D.

JUNE 25, 1870.

### Written for the Religio-Philosophical Journal.

ESTRANCEMENT.

A COMPANION TO

Magdalena.

By the Author of "Media"-"The Mad Actress"-" The White Slave"-" The Spectre Rider"-The Rivals, etc.

### CHAPTER V.

When Elsie Charlton again entered the parlors of the Somerville house by Marian's side, the latter looked as if she had changed places with her strange charge, attired as she was, modestly, in a dark brown, plain silk dress, and her long flowing dark hair wrapped up in a style unassuming and plain. She appeared in most respects, Marian's equal, as she hesitated a moment in the doorway to enter the luxuriantly furnished rooms. And, as with extreme diffi-dence, she again seated herself with Marian on the sola, she shaded her face with her hands, and strove hard to suppress the emotion which seemed to swell her grateful heart.

"O, sir,-I am too full to thank you as I should, for your great kindness in permitting me thus to remain under your roof," she at length man-aged to say in broken accents. " Please over-look this weakness,—my heart is too full."

"Play, Lizzie, and sing something. It may re-lieve the poor creature," whispere 1 Mrs. Somerville to Lizzie who sat near her, gazing in sympathy on the weeping woman.

She turned mechanically to the melodeon, and soon breathed forth a musical air in soothing sympathy with poor Elsie's emotions, which gradually grew more calm until, as the music ceased, Somerville ventured to ask if her name was Elsie, Elsie Charlton?

With marked surprise, she answered timid-

ly: "Yes, sir, that is my name. But how have you learned it, sir. I did not tell it to you?" "Yes, it was from your lips we have learned it."

She looked inquiringly at Marian, who with a half smile, and in an under tone, said :

"You are a medium. Have already been en-tranced here, and your name avowed." "Is it possible!" she said, subduedly. "That power follows me still. Did it last long? What did I say? O, would to heaven I could be relicved of this strange influence. It has

been with me so long." "Mrs. Somerville tells me, Elsie, that you very narrowly escaped danger this morning, by fly-ing in here. Would it be agreable to you to intorm us of the occasion of so much commotion

in your pursuit? "Hat hat Please pardon me, sir. But 1 never thought before, he could run so. A great heavy, portly fellow, as he is. But how did my alarm increase, as hindered in my flight by my long dress, I found he gamed on me so rapidly. But thank heaven, your welcome, and my guaraian angel here,-meaning Marian,-I escaped him."

Who is he, what is his name, and why did he want to catch you ?"

"His name, I scarcely know, sir, what to call him, he has had so many names. He pretends to great mediumship. His name has been Crafton, but he has changed it twice since I have known him. Oh, God, I am so grateful I have escaped at last from that man. I will work till the blood oozes from my finger-ends, or beg from loor to door.-ave, starve rather than join my

me an orphan at a very carly age. 'On means collected in the neighborhood, I was sent to an aunt living in the suburbs of Liverpool, England. But she was also very poor, and at the repeated solicitation of a sea captain,-Captain Grey, I think, was the name, with whom she was acquainted,—she parted with me, to be returned a 'lady' as he expressed it, after making a few voyages with him. Reaching Havanna, I was left in the charge of the matron of a Catholic Seminary, quite sick with my first sea voyage,--too sick, the captain thought to con-tinue it to America where he had an aimable wife, for whom he had designed me. Touching at Havanna on his return trip to Ireland, he found me well recovered, but deemed it best not to subject me are in 2 500 to 2 500 to 2 500 to 2 to subject me again so soon to a voyage so long, left me to grow stronger in the salubrious clime of Havanna,—designing to stop for me on his way again to America. He never came. Some months later, we learned his good ship was foundered amid the rocks of the Irish Const, and he with his faithful crew perished. Hearing no tidings from my benefactor for a long time, and a situation being offered me by a wealthy family coming to the United States, I accepted, and by this means finally reached here. But as near as I may remember the first intimation I received of my susceptibility to spirit communion, was while vet in Hayanna. Attached to the grounds of the institution at which I was placed by Capof the institution at which I was placed by Cap-tain Grey, there was a beautiful grove, or more definitely, an avenue of large and stately trees, some of them very old, yet they leaved forth regularly and luxuriantly as their younger com-panions, and stretched their strong and vigorous orms heavenues descendences are due a arms heavenward, grandly, sublime. Often at sunset as the mild evening zephyrs would waft the delicious aroma from the groves of palm, the pomegranite, orange and other fruits indigenous to a tropical clime through the enchanting grove, like incense through nature's own Cathedral aisles, have I lingered near, as if by entrancement, to hear amid the deepning shades of the grove, the varied and peculiar wind-sighs that seemed even then to my young soul like the spirit voices of the ancient dead, who had trod the sacred precincts, and worshiped here, mayhap, long, long, ago. Now would come the long heavy moan, which would sigh and sough away as if in pain. Then dancing after as if in the merriest glee, the shrill blithe voice of some happy naiad, or rollicking sprite would follow, linger and repeat itself through the rustling leaves of the waving trees, till the old grove

grew musical with the most enchanting melodies. Anon, at noon I would stand alone on the vast sea-beach, as the wiered storm king lashed the waves of old ocean into form and fury loud, until they raved and roared and dashed themselves together almost mountains high, they fall and break and foam, exhausted at my feet-would I stand still and delight to hear what the waves were saying? For amid their loudest and most blisterous roar, I could detect a continual under sigh, 'a still small voice,' as the long drawn sigh of the dying."

"Well, George, I am glad I have found you at last.'

The medium had been drawn involuntarily to her feet, and with eyes closed tightly, stood shaking hands heartily with Somerville.

"Oh, what a time I have had to reach you, what has happened to you, why have you left the beautiful city of Philadelphia for this modern and tearful Sodom?"

"The spirit controlling possesses an advantage here. Will you please give your name, or some incident by which I may recognize you?"

"Possible, George, you have forgotten me so prompted me to despise and i soon,-well, well, right thankful and glad am I and seek my happiness here." that at last, too. I have found this runaway my early protege, Elsie Charlton here. Un, God i what a life of trial she has had. Oh, what she has passed through in spite of all I could do to prevent it. But I have had much care about my dear Mabel."

in sorrow, she soon sickened and died, leaving saw him enter the hovel of a gipsy, a mile or more distant from the convent. It was past ten o'clock at night when he reached the low house, and touching the door, passed in quietly. I neared the place, and though there were but few passers in that lonely spot, I regretted the step I had taken. Still, impulsively I opened the door, and quietly glided in, and ascending a small stairway, passed by some two or three rooms, and entered one at the end of the hall. I stopped short at a sight, which, though now seeming laughingly rediculous, yet then, I was encompanied to the spot by its p culiarity. Mendoza stood there before me still, enveloped in his black cloak and cowl ; his back towards me. Almost paralyzed with wonder, I gazed in amazement on his mysterious movements. I am thus particular in the details of my story, because,—well, I can not be otherwise, and tell is to you. I am now passing through all the smallest minutias of those early scenes of my convent life, as tangibly as I experienced them then,— and believe me, Louisa, trifting as some of these 'minutus' may now appear to you, --in his hand the monk held a small, light rod, with which he made numerous passes over the sleeper, reclining on a magnificent couch. The charm was complete, and Mendozi reveled with unspeakable rapture in his long coveted bliss, with 'Agness the Brautiful,' bearcely hait-conscious of her impending fate, she smiled beneath the peculiar sensations of the gipsy's ari, and in a half-waking dream, clasped Mendeza to her heart. But I shall weary you, if I am too explicit. It is useless to recount here the many bitter heart-struggles I now endured. Two love-ly boys are candidates for the Catholic ministry, a Jesuit is the father of them. One day during the services of the convent, on looking up and over the chorister, I was strongly attracted by the pale, beautiful face of one of the singers. After the singing, and as she sat apart telling her simple rosary, I drew near, unheard, -so ab-sorbid was she in her devotions. The picture made me think of the poet's lines:

"With eyes upraised as one inspired, Fale melancholy sat retired, And from her wild sequestered seat, In notes by distance made more sweet,— Poured through, the mellow horn, her pensive sont, Or o'er some haunted streams with fond delay, Round a holy calm diffusing, Love of peace and lovely musing, In hollow murnurs died away."

It was ' Aguess the Beautiful.' Soon we were traversing the garden and groves of the institution,-groves of trees, and flowers of every beautiful hue and perfume. I love to describe them. The orange of golden shade, the lemon and banauna, and all delicious spices and aroma, with which the fertile groves of South Americaso plentifully abound, greeted and cheered us on every hand. And the birdling music of the happy groves-the bird of paradise, of varied and beautiful plumage; paraquette, mocking bird, and innumerable others of the feathery tribes, all contributed in a charming degree to mirror to our souls the most pleasing reflection of our present happy Summerland. 'Agness here?'" said I, in confidential surprise.

"Yes, sister. Does it surprise you?"

"That one of such queenly wealth and beauty, and with a crown in prospect, should renounce all these, and take the veil."

"And what are all these?" she answered. proudly. "What wealth or fame, or even the possession of the sceptre and crown of earth's proudest kingdom ? Ah, Leonella, believe me, uneasy lies the head that wears a crown, is very true.' Riches corrude and eat into one's soul. Duty, my duty to heaven, Leonella, prompted me to despise and torsake all these,

"But, Mendozi,--how of him?"

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infe with his."

"Have you been married? Excuse me, please, I should not be so blunt. Do not answer the question if it is unpleasant to you.'

The question started a twinge of pain through poor Elsie's veins, and her blanched face gave momentary token of its unpleasantness. But shaking off the tremor, she in a firm voice, said :

"The only person whom I have ever enter-tained such a question from. I am indebted to you, and I will answer you candidly, no, sir. Marriage had nothing whatever to do with that man's life and mine. He is a wicked, bad man, and it was my continuous threats of exposure,and tinally my starting out to inform the legal authorities of his vile doings, that so exasperated nim that he destroyed my hat, tore my clothing in his efforts to prevent my going, and at last, as 1 persisted, even in my disordered condition to carry out my intentions, he chased me through the streets, and starting a cry of insanity or madness, soon gathered an immense concourse of men and boys in wild pursuit. He must have been the mad one, for I doubt not the crazy effort to arrest me has led to his own continement in duress."

"But what peculiar phase of crime-there are many in a city like this-did he wish you to assist him in?'

"Oh, sir, It is too vile. I must not tell you that. Were I to do so, sir, even if I could, your ady would hate and despise me ever after."

"Oh, no, Elsie, we are all here,-you have my permission to make a clear confession, or expose of all you wish. You need feel no diffilence,-we are all married people here."

"Happy that you are. But I have yet to learn that marriage destroys or lessens modesty."

"Nor does it, though it seems to confer a greater breadth of knowledge and larger liberty ot speech. It permits a closer intimacy of feeling of idea and of thought."

'I thank you, madam. You are very correct, and though the question is one I could wish were truely answered. Still a thorough expose would involve an intimacy here, which I fear to mdulge."

"Do not hesitate. You excite our curiosity, we now wish to know all, even the worst."

"Well, I have known Crafton something more than a year, and we got along very well together until he intimated the debauchment of my mediumship. I checked the first intimation he gave of such a wish ; he renewed it. I resented it stoutly; he persisted, and we quarreled. It was our first quarrel, but conducted fiercely for a time. It subsided, and I had rest for a while. But he opened the subject again. I, fired up fiercer than ever,-precipitated the result the ladies witnessed from the window this morning."

"But what did he wish you particularly to do?"

"To use my gift as a 'procuress.' His plans were matured with out-side parties, on an exten-sive and very profilable scale, -- to procure young girls for many others, as also for his own pas-

sional indulgence." "The beastly scamp. He deserves to be punished severely, and doubtless, sooner or later will be. How long, Elsie, have you been controlled through entrancement by spirits?" "Oh, several years. But I would not always give way to the influence, and sometimes I could not prevent it. I was occasionally con-trolled when year young yet, before I left trolled when very young yet, before I left home,"

"Where was your home, Elsie?" "Geraldine, Ireland, is where I was born, but I have been away from there several years now. Mine has been an unhappy lot. My father was a minister, I scarcely remember it. I have learned it mostly since, —and being paid , very scantly, he suddenly left home, neglected my mother, and came to America without her. Sorely pressed by penury, and deeply plunged "Is this, indeed, Captain Grey?"

"You have not forgotten me entirely, then, George. I thank you."

A very cordial grasp and hand shaking followed this recognition.

"George, why have you run away?" "I did not know that I had run away."

"Why did you leave the sweet city of Penn? "Well, business. I thought I could do better

here.'

"You will be mistaken. But it is for a different purpose that you have been directed here, and when that is accomplished, you will wish to return to Philadelphia. Bless you, George, I must go now,---Mabel awaits me,---good by. Be faithful to the gift that is in thee."

"Why, bless you, Louisa, I've been waiting for you. I'm glad you've come. Come sit right down here till I finish my story to you, and then I have many new and beautiful places which I have found since. I've been wandering about here in this ' beautiful land.' I was always given to wandering, you know. I suppose I shall keep it up as long as I am here. But let me see where did I leave off last, the 'story of my life.' Ah, I remember, at the beautiful lake, where we saw ourselves reflected by the light of night's fair queen, as in a mirror of silver,of night's fair queen, as in a mirror of sliver,— 'apples of gold,' you know, 'in pictures of sil-ver. Well, in his public displays of oratory,— Mendoza was indeed eloquent. Blest with a lively imagination,—good language, and a charming delivery, the learned and gifted, the beauty of Quillota hung enchanted on his words of wisdom and theological skill. His star of genius was truely in the second and and beauty genius was truely in the ascendant, and beauty and devotion bowed at his feet. One evening, after awaiting his return impatiently, he entered hastily, and in muchmental exercise. Absorbed in his own thoughts, and forgetting my pres-ence, he turned from the fastened door, and paced the floor in much excitement,-occasionalpaceu the noor in much excitement, --occasional-ly murmuring, 'How beautiful, --angelic, for a creature of earth. How shall I possess myself of such a treasure.' My bosom now, Louisa, become the sea of contending emotions. Yet I lay there so quiet that he did not hear me, --look-ing up into the darking and it hear me, --looking up into the darkly star-lit heavens, until at last, 'revenge impatient rose.' Still, quietly I approached his side, and laying my hand on his shoulder gently,-calmly, said :

"Dear Mendoza."

He started round sharply and hissed, "Leonella here? I thought you at your devotions, child."

"Pardon me, pray, gentle monk. But who is this dear angel for whom you sigh. Leonella may assist you?"

"Assist me? Yes, Leonella assist me,-you may assist me to pray. On, pray with me, Leon-ells, for I have greatly sinned."

Sinking on his knees to the floor,-oh, how he groaned in contrition.

"Me pray ?" said 1; "the wretched Leonella pray with the eloquent, the wise and holy Men-doza? What would it avail, at such a time I fear me, nothing. But come, kind monk, be frank with me, please, and tell me the name of the lovely creature who has so captivated thy senses, and Leonella will friendly assist you ?

"Wicked woman, stop,—cease thy sneering. Tempt me no more," he answered bitterly. "Without hope yourself, you would drag me down to hell with you. Go, Leonella, go, and tempt me no more." tempt me no more.

"At this, though I was calm, I felt the demon stirring within me, and when at last her name transpired, I knew that in 'Agness the Beautiful,' as she was called, I possessed no mean rival. I was now on the rack, for jealousy held high revel with my thoughts. On the watch, I once

'I have received a dispension. By his instructions I am here." "You are nonored highly, after all, Agness,

and you love the good Monk?"

From duty, and---' "Affection, -- eh ? "

"Stay, Loonella, enough, I love. I am seal-

"And have a son?" "To the holy church."

"By Mendoza."

"You grow arrogant."

"I am the eldest, I believe, and teel an interest, Agness, in speaking thus."

"What mean you?"

"I also have loved the Monk, Mendoza." "You?"

"Aye,-have felt, and still feel. But no matter, I am rapidly out-growing the last vestiges

faith. I question not the authorities of the church, to lead me whithersoever they will. 'Tis for them to direct, instruct, and mine to submit."

"I am not angry, Agness, and you see I am calm. But the Monk has dealt treacherously with thee. You dreamed a happy dream, and have found the pleasures of your dream a reality. I was,-believe me, Agness, a transfixed witness of the joys of your pleasing dream."

You talk in riddles, Leonella. Please say plainly what you know.

"That on the night of your peculiarly pleasurable dream,-Mendoza deeply cloaked and cowled, left the monastery at a late hour, and, that as she gradually realized the strange truths of my revelation, she became much angered, and accusing me of duplicity and hate, would,-had I not maintained a degree of composure, quite unusual with me, throughout her threatening excitement, have enacted in the beautiful garden there, quite aldramatic scene."

At this junciure there appeared to be a slight disturbance of the controlling influence; by the entrance, though quiet enough, of A. Darlington Ronaldson, who giancing inquiringly from face to face of those who sat around intently, listening to the strange convent confessions of the spirit of Leonella Harlingjen. By a motion of invitation from George, he quietly seated himself, and awaited the conclusion.

"But I must not weary you, Louisa, nor these friends. Friends! yes, they have been very kind to my medium here. 1 can not finish my message to night, but will come again, if these people will come too, and listen with you, Louisa."

"Why, yes, Leonella, we shall be happy to have you come again, and give us the conclusion of these things," said Somerville, invitingly. "Yes, thank you, we will come again, because

it is so easy for us to come here. Good-by,"

To be continued.

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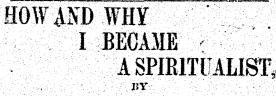
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#### SPIRIT AND MATTER.

The Origin of the Undulating Corrents from moriants Objects -Noture's Batter y-The Spirit World,

Science tells us that four hundred and seven ty seven trillions of pulsations, or pulse-waves, -striking the eye every second,-produce the sensation of red; five hundred and sixty trillions, the sensation of orange; five hundred and thirty-five trillions, the sensation of yellow; five hundred and seventy-seven trillions, the sensation of green; six hundred and seventytwo trillions, the sensation of blue; six hundred and forty eight trillions, the sensation of indigo; six hundred and ninety-nine trillions, the sensation of violet. He who would comprehend nature in her multiform manifestations, must secure passage on that grand old ship Science, and, unfurling the sails to eatch the wafting .breeze, wait patiently for the truths revealed as she passes along, contending with the surging billows of an ignorant superstitious worl I. Through the instrumentality of science, as unfolded in the past, we have learned many important truths. It does not teach a lesson for mercly one age or one class of minds, but for all ages and for all humanity. In the unfoldment of this law, that from all objects there are constantly proceeding pulsating waves that, in pinging on the retina of the eye, produce certain sensations,-lepending, of course, first, on the number of pulsations per second, and, secondly, on their intensity or force,-we discover that four hundred and seventy-seven trillions of pulsations per second, possessing little force, will give a sensation of light red; but if they are imbued with great force, the sensation produced will be of a deep red. Thus it is with all objects in nature. The cause of these pulsations, science has failed to dislosse. It achieved a grand triumph when it first unfolded the fact that these undulations exist, leaving it for the future to unfold the cause thereof. A pebble thrown on the water, will cause little undulating waves to cecur, which gradually diminish in size, and finally disappear alt-gether. It is the same with all objects in nature. Under the influence of the sun's rays, the positive and negative elements of carth, generate waves which proceed in all directions, forming undulating circular currents that, impinging on the retina of the eye, give the character of the object. The undulations, as we remarked before, proceeding from spiritual objects, move with such inconceivable rapility, that the most skillful mathematician would fail to compute their numher per second, and consequently they can produce no sensation on the crude cptic nerve. A certain number of pulsations reveals to us the material universe, and when they commence to unfold to our vision the existence of things, that is the dividing line between the material and spiritual universe, so far as the visual organs are concerned; for one one you can see, but the other you can not.

How active is light in the organic world ! The plant dies if deprived of sunlight, and expands its broad leaves beneath its genial rays. The animal perishes in darkness; its multifarious functions go on only in light. What joy, what happiness in light, flooding the world like a downy envelope, in which animated nature bids and blooms!

Heat, whether glowing in the grate, or beaming in the light of the sun, is ever welcomed by the world of life. The earth basks in the solar warm'h, as it rolls its teeming sides towards that luminary, a new life awakened in its bosom. The calorific breath sets in motion electric and magnetic currents in the earth. The needle swerves from its true place, and indicates the disturbances in the internal forces of our planet, and, perhaps at night the fettered agents seek an equilibrium, and we are astonished by the northern heavens becoming a waving sea of fire.'

Our brother dil not go quite far enough in his elucidations of the grand changes that are constantly going on in the material world.

That life-element that exists in all mat.rial things, is excited into action in this wise, and no other, resulting in those pulsations above referred to. In science we have the galvanic battery ; and it is necessary, in order to establish a current, to have plates made respectively of copper and zinc, and in connection with them a chemical solution. These three conditions are absolutely essential; when carried out, the current is at once established. Now, we have in nature a grand magnetic battery. All material obj cts constitute the two plates -- one half positive, and the other half negative.- the atmosphere illuminated with the sun's rays, the chemical agent that acts upon them; and the urdulating wayes which they excite into action, is a very gross li'e-: lement. Tacse undulating waves moving through the atmosphere as a me dium, impinge upon the retina of the eye, and excite into action the magnetism of the same, imparting a certain sensation. Now, here 18 a grand 'truth. Nature is a machine; in one respect a grand galvanic bittery,-the positive elements constituting one plate, the negative the other, and the atmosphere illuminated with the sun's rays, the chemical agent. Change the character of this chemical agent, by depriving it of the vitalizing principle of light, and the ma chine ceases at once to send forth those undulating waves, and, of course, you can see nothing. The same law holds good in reference to spir.

itual objects. They send forth undulations which impart sensations of color, but impinging upon the retina of the eye they convey no impression, for they are so exceedingly sublimated that they cannot affect gross matter; but just deplate the optic nerve of its arimul magnetism, or render it negative, which is equivalent thereto, and charge it with spiritual magnetis n, then those undulations impinging there in impart a sensation, and you see spiritual things. The spiritual universe is merely a counterpart of this, just the same as the spiritual body is a counterpart of the physical. In all the manifestations of nature, we see the most perfect order, and if we can only discover the peculiarity of one ele-

ment, we may know that that peculiarity tinctures, as it were, the whole material universe It cannot be otherwise.

came irliescent with the blended hues of myriad rainbows; but this soon vanished, and then I saw what Reichenbach would cill the odyle of the waves accending and enveloping me. But 1 have another name and explanation for it. I saw that i, was a spiritual emanation, and originated from the egitation of the water and decomposition of dissolved organic and inorganic matter. I could feel the presence of this emanation to a considera. hie distance from the shore, especially when the wind blew over the water, even in my normal state, but could see it only clairvoyantly. It then ap peared as a delicately tinted ultra-marine, greatly rarefied, gas. When it arose and flowed over the edge of the cliff, like a beautiful cascade, directly upon me, it produced the most delightfol sensations I ever experienced.

I now recall to mind the great initability pro I now recall to mind the great initiality pro-duced on my nerves by the sea breeze, which I still vivid'y remember, though I was then a mere child, and wholly unacquainted with the cause. After I had this vision of the sublimate arising from the water, I was spiritually transported to the side of a dying animal. The blood had already stonned already to its vision of the side for a dying the side of a dying animal. stopped circulating in its velos; all the vital func-tions were still. The process already described as recurring at the death of man I saw taking place; but when the vapory cloud arose above the body, and the connecting cord was broken, the cloud, instead of reverting to the form of the animal from 

This spiritual substance is an advanced stage of development of gross matter, and is attained by the principles of progress inherent in the ultimate molecules of which matter is composed.

Thus derived, we have but to follow its course to know what becomes of it, and what office it fulfils. If we do so, we shall be carried in a slightly spiral line through the polar opening, and ind ourselves in the second sphere. Then we shall see these currents dispersed. Taey go there to build the second sphere—the home of spirits. Earth not only gives existence to identified spi rits, but also to non-identified, which built the home of the former. How and where, we will now determine. The second sphere surrounds the earth like a very broad belt, extending sixty degrees each side of the equator. Hence, sixty degrees are left uncceupled at each pole which explains the term, 'polar opening,' previously used."

Each vegetable is another battery which is in constant operation, but works in an entirely different manner, producing entirely different results. So long as the battery works, so long will the object present manifestations of life; but let one of the "plates." get out of order, and death ensues. Now, in all vegetables there is sap, which answers for the chemical agent or solution, and the elements, positive and negative, which compose the vegetable, are its plates, -and the product thereof is a more refined condition of matter than that manufactured direct from the earth.

The-life element, manufactured direct from the earth itself, as before specified, is the animating inflaence of all animal and vegetable life. Without that element impregnating the atmosphere, there could be no vegetable life. Of course, there is a constant action of this battery, much more in the day-time than at night, for we cannot conceive of total darkness as connected with this earth.

(TO BE CONTINUED.)

### LIFE ILLUSTRATED,

Liars-The General Tendency to Micrepresent-God Sends Forth a Lying Spirit-Sul Condition of Affairs Around the Throat of God,

ous, but they sometimes hurt a body. Why, we know a young man who married a young laiy, who, when she had taken off her "lies," had only eighty pounds of "body,"-- 10 hair on her head, no teet's in her mouth, and no color in her checks. The young man when he saw the condition of things, desired an introduction to her before he would all w hinself to associate with her the next day.

Two young men meet. "How are you, Mr. Timothy ?" says Mr. Grey; "I am glad to see you. Hope to see you well."

They pass along. Mr. Grey remarks to his friend: "That Timothy is the greatest rascal that ever lived; I perfectly despise him."

Thus the world lies. See that lady smile. Why, that smile is a lie. She hates the one she is talking with.

A Methodist minister desires to sell a house. A purchaser comes.

"What is your price, sir?" he asked.

"Ten thousand dollars.' I am not particular about selling, yet I will take that sum." The man leaves, and the Divine remarks to his wife, "I really do wish I could sell. But it won't do in making a sale to manifest auxiety." S) he told a lie. Then, who don't lie, under some head? Think of it, reader. Did you ever tell a falsehood? Hope not. Even God Himself sent forth a lying spirit:

And he sail, Hear thou, therefore, the word of the Lori: I saw the Lord sitting on His throne, and all the hosts of heaven standing by Him, on right hand and on His left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth Gilead? And one sail on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying-spirit in the mouth of all his prophets. And he sail, Thou shalt persuade him, and prevail also: go forth, and do so -- 1 Kings, xxii. 19-22.

We don't know but some one will find fault with us for associating God, the orthodox God, with hars. Why, dear reader, we don't place Him there ! He went there Himself ! He sent forth a lying spirit! Why He did so we do not pretend to say.

It appears that there was a grand council in hraven, a conclave of the celestial hosts, and God was sitting on His throne. Ahab must be killed, cruelly slaughtered, and at this time there was much altercation in reference to the best course to pursue. Finally it was agreed to send a lying spirit to Ahab to entice him to Ramoth Gilead, that he might meet the fate that this yast conclave of heavenly hosts desired. So we not only find God encouraging a lie, but we find also, that those who cluster around His throne are willing to act as lying spirits. Well, this is a lamentable condition of affairs, especially in such close proximity to the throne of Gcd. and we would not have believed the statement had not the Bible contained it, for then there would have been no statement to believe or disbelieve. But this same book says that no liar can enter the kingdom of heaven. But we will not attempt to explain the apparent inconsistency of this part of the Bible teachings. Now, dear readers, glance at your own acls in life.-are theytruthful in all respects ? Decentim, simulation and prevarization,--shun them as you would poisonous serpents. Be honest in all you say or do. Life is a primary school. Nature tells you no lies. As student here, remember you can only take an edvance seat in the spirit world, by leading a life characterized by heroic devotion to that which is right. Then, whatever your position here, be truthful in all you say, honest in all your transactions, pure in all your acts, and you will thereby gain for yourself many laurels.

give an account of his divine mission, whereupon

give an account of his divine mission, whereupon God, the Almighty, says: "Well done, thou good and faithful servant : en-ter thou into the joy of thy Lord." I have no doubt that King Ahab was a very wicked man, and richly deserved the punishment he met. But how could he be other than a very wickei man? He was a king, and the best man on earth would be spoiled if you mide a king of him. Moreover he kent four hundred regular him. Moreover, he kept four hundred regular clerzy to take care of his royal conscience. No wonder, then, if his conscience should get into a

wonder, then, if his conscience should get into a very royal condition at last. King Ahab kept four hundred parsons to per-form divine service round his, royal person. Yes ! he did ; and a pretty service they served him at last. They brought his soul into a state of grace, I'll answer for't. They got him ripe for glory. They dished his immortal part for the angels, but they dished his body for dog's meat; they dished him most completely,—they saved his soul—that is, I hope they saved it, but dam'd his blood. Bat the most curious feature of character in

Bat the most curious feature of character in these holy men of God, who spake as they were moved by the Holy Ghost, is, that they were all of the evangelical order; they preached extem-pore; they were peruliarly spiritual, they dealt out the effusions of the Holy Ghost, neat as im-parted; but, like all the rest of their order, they wou'd never suffer themselves to be questioned; they were accounted municters of pace-wet invest they were accounted ministers of peace-yet urged the men on to feuds and battle. Their words were smoother than butter, yet they were very swords; they spake of comfort, joy and glory, on-ly to bring the fool that heeded them to the

dogs. But let me not seem to cast a shade on this sa-cred subject, which belong; not to it! I could not darken it if I would, - I would not, for the world. My only and most sclenn protest is solely directed against those wicked and deceitful prachers of the gospel, who, when they meet with a difficult and perplexing passage, either skip it over entire-ly, and so contrive to keep people in ignorance of what the true character of the Bible is, or invent hypothesis, and pretend figurative or parabolical senses; to apologize and screen, and protect their word of God from the judgment which the text itself, in its naked deformity, would inevitably incur.

Cur. The character of God, as exhibited in the fate of Ahab, is precisely that of the God and father of our Lord Jesus Christ, as set forth in the gispel; only with the difference in the gospel Gou of an aggravated majesty of horror, enhanced malignity and concernent deset and coronary deceit.

Did God lead Ahab; under the influence of a strong delusion, of which himself was the cause, to battle and to death? And sticks that gnat in the gallet-that mere trifle of injustice-that little bit of a lark-with the man who can let his blood flow unirozen in his veins, whose fell of hair can keep its smoothness, while he reads the eleventh verse of the second chapter of the second epistle of the apostolic chief of sinners, to the church of the These longing, while he was in God the Fether the Thessalonians, which was in God the Father, and in the Lord Jesus Christ? where it is written : "And for this cause God shall send them a strong delusion, that they should believe a lie, that they all might be damned."

There's comfort for you good Christians! There's joy and peace in believing! Have I forged this? Can 1 put a gloss on it that belongs not to it ? Can your lying prophets say it is not there, in characters which the wickedest man that ever breathed should shudder at the thought of? You breathed should shudder at the thought of? You are firmly persuaded that the gospel is from heav-en! What of that? The more likely 'tis to be from that lying spirit which spake by the proph-ets. Your faith is strong. What of that? the stronger your delusion. It hath God for its au-thor? What of that? Your faith itself may prob-ably be the effect of God's curse upon ye. And what should that sain you, that he should he what should God see in you, that he should be the author of a true revelation to you, who admits Himself to be the author of strong delusions to others? But those others, say ye, had pleasure in uurighteousness, and therefore, were delivered over by the just judgment of God to believe in a strong delivered. But what what is that the strong delasion. But what was it that the con-verted einner had pleasure in before he was given over to believe the strong delusion which he calls gospel ?"

"THAT TERRIBLE QUESTION."

In regard to these undulations that proceed from the countless suns of the universe, Hudson Tuttle speaks as follows:

"The imponderable agents produce the most sublime phenomena of the external world Light flows from the countless suns of the uni verse in a vast deluge, and is waves fly onwardwith inconceivable velocity, only expiring on the coast line of space. The luminous vibrations from all worlds commingle as they rush onward. Every sun is a great pulsating heart, from which these undulations flow as an irresistible flood. Here we discover a strong proof of undulation and argument against emanation : for it is difficult to account for the origin of of much matter as would be thrown off, as light and heat, by suns, whereas motion is readily accounted for.

Having, then, established the fact that all nature is one grand galvanic battery, engaged in refining material things,-spiritualizing them,and that through its mysterious workings, we are enabled to see objects, we prepare ourselves to advance still further into the meandering labyrinths of nature. Now, if this material worll is becoming re-

fined, in what condition will the dregs be, that must naturally follow this refining process? or does it leave no dregs? Tais a pertinent question. If there is a mysterious process going on. whereby the material universe is being refined, we desire to know the condition thereof when the work shall have been completed. This operation of nature, the galvanic battery that we alluded to, is the main instrument in this grand renovating process. Without it, nothing could be accomplished. But when will its work be completed? Not as long as there exist . these positive and negative elements, and the atmosphere illuminated by the sun, as the chemical agent, constantly producing circular undulating currents. But those plates will wear out eventually, the same as the plates of any galvanic battery; and then there will exist no earth, for it will have been resolved into more refined elements.

This element, then, the result of the acim of t'is grand galvanic battery, acts a prominent part in the vegetable and animal kingdom, and is absorbed by them the same as water by a sponge. Supposing now that the sun should not be concured by a cloud. This battery furnishes a surplus of this life-element, and the result is that vegetation withers and dies ; but let the sun's rays be obscured by a dark cloud, or let it rain octasionally, and the supply furnished just meets the demand: of the vegetable kingdom, and it flourishes wonderfully. As we derive nourishment for our physical crganizations from the earth, its vegetables, ctc., that we send to various parts of the body through the stomach, so is that nourishment which we send to it through the instrumentality of the lungs, obtained from it also, through the action of that grand battery alluded to. We receive all our nourishment from the earth, the air we breathe being a part of it, more refined, necessarily. than that which enters the stomach, for it is transmitted to the blood through the agency of the lungs. Thus affording nourishment for all animal life to a certain degree, it in turn evolves a spiritual element which ascends upward, like mist from the sea, forming the stratas of the

spiritual spheres. This galvanic battery sustains the atmosphere and all the elements in it. affording a nourishment absolutely essential to all animal life. In this connection we again give the views of Hudson Tuttle in his Arcana of Nature

"While in a state of clairvoyance, I beheld this process in a most beautiful manner. I was seated on the brink of a limestone cliff skirting the shore of Kelly's Is'and. The waves of Lake Eric dashed gently at my feet. I had been writing by im-pression on this subject, and the influence which impressed me I supposed had withdrawn, when suddenly I became clairvoyant. The waves be-

Some men lie as naturally and easily as they would eat a meal of victuals or drink a cup of water. We knew a distinguished character once, who seemed to think it a virtue to lie, but who did, on one occasion, tell the whole truth, not prevarica'ing at all, and who cried all night to think that his day's work had been productive of so little that spoke his real nature. The little girl, when kneeling down to say

her prayer, mixed a playful song therewith, saying:

- "Now I lay me down to sleep, I pray the Lord my soul to keep; If I should die before I wake--
- Shoo fly! don't bodder me."

This invoterate fulsifier above alluded to, did not intend to tell a lie, but, like the little girl, he made a mistake which he regretted very much. The "Father of all lies!" who is he? We never saw him. The encyclopælia of science and literature don't mention him, gives no hints in reference to his whereabouts,-in fact, it is totally silent on this subject. We would like to see him, and for his daguerreotype we will give a respectable sum. As the world contains many liars, they must have a common parentage, and we would like to have some learned anthropologist tell us something in reference to it. We could, probably, have found out something in regard to this matter if we had inquired of the man who made it a rule to tell at least one, lie a day, and who walked three miles one time before he found a convenient opportunity to gratify his insatiable thirst in that direction. We sometimes think that lying is a species of insanity. Prevarication, misrcpresentation, simulation and deception are different species of lying.

Look at that well-formed lady. How perfect in mould, how well developed throughout, and how graceful her movements! But when she retires at night she takes from various parts of her body at least five pounds of cotton! That's the lie,-the cotton.

You are going to call on a neighbor. A friend desires to accompany you. You desire he shall not. You say: "I guess I will not go there today; it is too bad weather.". You do go, nevertheless. That is prevarication, and a lie.

Why, lies are as common as the dust of our streets. Ministers of the gospel lie when they pray for all to be sayed, and then declare that they don't want to go to heaven if Jim Snooks, the gambler, goes there. Lawyers never lie(?). They are truthful -- always. We never saw a dishonest lawyer in all our life. Their whole career is distinguished by that strict integrity, to lie, if by so doing they can gain a case. They are honest in their deceptions, truthful in their falsehoods and just in all their misstatements. Who don't like the integrity of lawyers?

The merchant is the most extensive liar. He lies by the inch, foot and yard, and there is a mathematical calculation always required, in order to tell his exact moral s'atus.

But the coquette is the most miserable of all liars; for the propensity to lie manifests itself in colors on her cheek, cotton on her person and false hair on her head. These lies are not seri-

In reference to the above passage of scripture where it alludes to God sending forth a lying spirit, Robert Taylor, in the Chicago Liberal, make the following pertinent remarks.

"There's a lesson of moral virtue for us, my brethren. Now! mark the sincerity of the Christin character, and see if they're not trightened at the text of their own book, before they've heard a word more than the text itself. God is graciousy pleased to instruct us in the various duties of life, not merely by precept, but by example also. So that a man has only to make the Bible the rule of his actions, and to conform his whole life and conduct to that perfection which shines forth in every page of this blessed book, and he will be sure to acquire that high sense of justice, and that sincere regard for truth, which is invariably found to characterize a Christian.

But all I want to know is, what that wicked man, King Ahab, thought of such divine truth, and of the truth speaking God, the covenant keeping God, the faithful God; and of His holy prophets, and of His Holy Spirit, which inspired His holy proph-ets, and set them lying at such a rate that hell and the devil found themselves outdone at their own game?

What would I have given ,to have exchanged a word with this sincere believer in the interval of his receiving his death-wound and his death, on the day when, relying on the truth of God as de-livered to him in His holy word, and vouched by the concurrent testimony of His holy prophets (there were four hundred of them), all of whom, in the plenitude of divine inspiration, had sworn to him by God, that his safety was guarantied by the promise of that Go1, who is not a man, that He should lie, nor the son of a man, that he should repent ; and that God had said :

"Go up to Ramoth Gilead, for thon shalt prosper; the Lord of Hosts is with thee, the God of Jacob is thy refuge,-the Lord shall deliver Ra-moth Gilead into thy hands, and bring thee back a glorious conqueror.'

But how was that promise fulfilled when "a certain man drew a bow at a venture, and smote the King of Israel between the joints of the harness, and the blood ran out of the wound into the midst of the charlot, and he said to the driver of

the charlot, turn thine hand and carry me out of the field, for I am wounded." So-so keeps God His promise of salvation. So-so in that deathful moment, might one have ad-dressed him in the language of St. Paul to Agrip-

pa: "King Ahab, helievest thou the prophets? I know that thou believest."

And Anab could not but have answered : "Ah, had I not been a believer, I had not been betrayed to this destruction, I relied upon the

betrayed to this destruction, I relied upon the word of God, and thus-thus !" Hold, there, King Ahab, hold. None of your blasphemies. I know what you would say; but -the Lord is righteous in all His ways, and holy in all His works.

So, he died I he died at even, and one washel his chariot in the pool of Samaria, and the dogs licked up his blood; and the blessed Scripture says that it was "according to the word of the Lord." But our imaginations are left to supply the es. sential sequel of the scene, when the lying spirit returned back again to the court of heaven to By Moses Hull, author of "Question Settled." "Ollapodrida," etc., which has passed to the third edition. It is a pamphlet of twenty six pages. The author says:

"No more important subject can claim the attention of the lecturer, the essayist or author, than that of love and matrimony.

He then discusses his subject under the following heads;

"What is love?"--"What is Marriage?"-'The Classification of the Sexes "-" The Results of Bad Marriages "--" Disease "--" Insani ty"-"Bad and Idiotic Children"-"Premature Death," and "Is there a Remedy ?"

Mr. Hall's style of writing is quite original, and he makes an interesting and useful pam phlet.

### ANSWERING SEALED LETTERS.

Our readers have seen the advertisement of Mrs. Sawyer in this paper, claiming that through her mediumship she could answer scaled letters. Whatever may have been her success in other places, she has come far short of giving satisfaction in that phase of mediumship since she came to Chicago, and has now given up trying. She is certainly a very excellent medium for physical manifesta ions, to which hundreds will bear testimony. She can be found at 249 Clark street, corner of Jackson-Room No. 14.

## DR. J. K. BAILEY.

We regret to say that several typographical errors occurred in the article of Dr. J. K. "Bailey on "Pre-existence and Re-incarnation," which somewhat marred its beauty and sense. It is unnecessary to enumerate, for we consider the errors made our own, and do not reflect to the discredit of the doctor. He is a polished writer, and we hope to hear from him often. He is on his way now to Minnesota, and we hope the friends there will give him a cordial greeting.

#### MRS. EMMA HARDINGE.

Music Hall is crowded each Sabbath to hear this distinguished lady lecture. She has been received here with much enthusiasm, and the interest seems to increase. Her inspirations never fail to interest and instruct. She is receiving hundreds of calls that she can not fulfill on account of previous engagements.

#### PETER WEST.

Peter West has returned to Chicago, and can be found for a short time, at Room 23, 189 South Clark street. He needs no words of commendation from us, as it is conceded that' he is one of the best test mediums in the country.

they We are in receipt of some very finely ex-ecuted photographs of Pythagoras and Plato, spirit guid es to Mr. and Mrs. Albert Stegeman, of Allegan, Michigan. Our friends desiring such pictures will be pleased to learn that Bro. Stegeman is now prepared to supply them,-large size, \$1.25; cards, 25 cents.

#### P. N. WEEBER.

Brother Wilson says that he received three dollars from you, to be placed to your credit. Please be so kind as to inform us of your post office ad-dress, and what you paid him the money for.

## Zhiladelphia Department.

BY..... H. T. CHILD, M. D

Eubscription will be received, and papers may be obtain-ed at wholesale or retail, at 632 Race street, Philadelphia,

#### The Cases of the Weish Fasting girl and her Father.

On the Possibility of long continued Abstinence from food, by Wm. M. Wilkinson, with Supplementary Remarks by J. J. Garth Wilkinson, 3d edition with cuses furnished by Dr. Brown Sequard, J. Burns Southampton Row, London.

We have rec. i red a pamphlet of eighty pages under the above title, the substance of which was published in the London Spiritual Magazine.

It is a matter of profound interest, not only to the medical profession, but to all intelligent per sons. Sarah Jacobs, "the Welsh fasting girl," has brought this subject before the public. It was stated that she had lived two years without food, and that "at length a committee was formed on the recommendation of medical men, for the purpose of setting the question at rest. and this comm tree obtained the services of four skilled nurses from Guy's Hospital, who scrupulously watched her to death in eight days. According to the testimony of the father, she was twelve years old, and a very healthy child till about two years ago." One morning, on coming from school, she complained of pains inside, and spat blood. "They sent for a dictor who gave her medicine for a few days, and then sail he could not relieve her. Another physician was called who treated her for inflummation of the brain." She could not take food, and from the beginning of October, 1867, till her death, which occurred two years later, "she took no food." She had fits,--sometimes, several in a day. We pass over the very minute description that is given of the case for want of room.

"The case attracted little attention during the first twelve months after its commencement. During the last year the girl was visited by a large number of persons, and about the close of the second year, a number of nurses were en-gaged to watch her all the time, and the end of eight days after this, she died."

Medical men are not always competent to de-cide what it the cause of death, and the same is true of the people. We remember, nearly thirty years ago, when a student in the wards in the hospital at the Blockley Alms house,-auscultation had just been introduced into this country, and our worthy preceptor, Dr. Robley Dunglison, was in the habit of spreading a large white napkin over the chest, when about to apply the ear in listening to the sounds.

One day a patient positively refuted to allow the napkin to be laid upon his chest. He in-formed us confidentally after the professor had left, that he had noticed that he laid such a towel over a patient a few days before, and he grew much worse, and actually died,-and he would never submit to such a thing. It is evidence that this girl was hysterical, and subject to fits, and we have no doubt to somnambulic trances, and this is the explanation of her living so long without food.

Numerous cases are presented in this namet of long continued abstinence, and several medical men have offered valuable suggestions. H. Doherty, M. D., says where there is no physical activity at all, as in the case of trees, physiological vitality is sustained during the winter months, without any perceptible respiration, circulation, or nutrition. During the winter sleep of cold blooded animals, respiration, circulation and nutrition are almost, if not quite as dormant, as in hybernating trees. In warm-blooded hybernating animals, physiological vitality is maintained during a long winter sleep with almost no preceptible signs of respiration, circulation or nutrition. Semi-hybernating animals, such as bears, for instance, in frigid regions, live through the winter in a torpid state, on little or no food, although not entirely unconscious all the time, or with intervals of semi-wakefulness. Physiological vitality, therefore, with little or no physical activity in the highest orders of hybernating animal organisms, may be sustained or purtially suspended during many months without food of any kind, and almost or quite without any perceptible respiration, circulation, or nutrition; and the hysterical or cataleptic temperaments of human beings are somewhat analogous to those of semi hybernating animals. We have given the above account of this interesting case, with a view to present a few reflec-We are very thankful to our English tions. friends for the exhaustive manner in which they have presented these facts. The laws of assimilation and of secretion and excretion, which are common to all organic beings are subject to a variety of influences, which may either retard or accelerate 'their actions, and which may tend more or less rapidly to their suspension in the condition which we call death. The familiar illustration of the steam engine,--vield ng a power proportioned to the amount of fuel consumed within a given time, all other conditions being equal, representing the action or power of living organisms. is not without truth. The conditions which favor long continued abstinence from food, are catalepsy, somnambulism, or (what we think is more expressive of the condition) TRANCE From the best information we have received from spirits, in regard to this state, and from personal observation for many years of those under, both the spontaneous and evoked conditions (though we find that those which have been called spontaneous are produced by spirit influence), and from having almost all our life been subject to conscious inspiration, and during the past spring in the treatment for a severe and painful disease, having been many times thrown into an unconscious trance, which on two occasions continued for seventeen hours, we feel inclined to otfer a few suggestions on this subject.

may look for the solution of the question of long continued abstigence without fatal results. We have been informed that Dr. Peirce, a medium in Boston, lay twenty three days in a trance, though we do not know whether he took any food during that time. Most persons de-

cline taking food while in this state, though there are exceptions to this. Tae father of our excellent friend, the distinguished trance speaker, Thomas Giles Forster, lay five days in a profound trance, and was supposed to be dead, and was laid out for burial (and this brings up a very important subject, premature interments, which we shall refer to in another article). But for the earnest importunities of Mr. Forster's mother, his father would have been prematurely interred. He returned to the normal condition, and lived several years after this. His first remark when he returned to outer conscious. ness, was that of thankfulness to his wife, for her earnest appeals which he heard, although he could not make any sign of it. A patient whom we treated magnetically for St. Vitus' dance in 1850, was entranced for twenty four 'hours' on several occasions, and at one time three days.

From a mistaken i les on our part, and in order to satisfy her family, we induced her to take food, though it was reputsive to her. The very feeble action of the vital forces, with

the almost entire suspension of the secretions and excretions of the system,--with the magnetic currents that reach from the earth and the atmosphere, and especially from congenial persons around it together, with the vital currents which come t) it through the chord which connects the spirit to the body, are sufficient to keep the body for a very long period, without food and without much change.

Hence we are prepared t) admit the truth of the father's statement, in regard to "the Welsh fasting girl,", and also that she might have lived such a life, considerably longer, had it not been for the learned stupi tity of the medical in bring-ing the uncongenial "nurses from Guys Hospital," and introducing their positive and suspicious magnetism into the quiet retreat of this humble and unsophisticated child, who was thus made to suffer and die before her time.

## The Tennessee Sleeper.

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"So much has already been written in regard to the ludy known here as tae ' Sleeping B auty,' that I can scarcely hope to give you anything new, but will add my testimony to that already given, and make you a plain st stement of facts, as I know them from her mother, brother, and friends, who now have her in charge in the same house in which I am stopping, and from which I am now writing to you. Miss Susan Caroline Godsay was born in Obion county, Tenn., and within ten miles of this city, of poor but very respectable parents. Her rather has been dead for over twelve years. Her mother sull lives and watches over her loved child, and the sunken eyes and furrowed brow, show very plainly the trials and sorrows she has experienced in her duty for twenty-me years. She is very poor, and to some extent, cependant on the contributions of visitors, to take care of and procure proper supplies for her charge.

Miss Godsay was taken sick when about four years of age, with what was supposed to be chills and fever, but which baffled the skill of nurses and physicians for more than two years, at which time she fell into a nervous sleep, from which she has not woke since for a longer time than twelve minutes. She usually sleeps soundly from eleven o'clock at night until about six in the morning, and through the day awakes once an hour. Her waking spells are never of less than four nor more than twelve, but usually about six minutes' duration moments she speaks both pleasantly and intelligently, answers promptly any question asked ner, and appears quite happy and contented. "One of the strangest points of this strange case is the seemingly total absence of anything like respiration. A piece of the finest polished glass held to her hps fail to disclose the slightest trace of breath. Her pulse is perfectly still, and but for a nervous and tremulous motion of the body, which never ceases, you might at any time call her dead. She has grown through her affliction from a little child to about the average height of her sex, and weighs ninety six pounds ; and although her body and hands show very poor in flesn, her face is full and smooth, and ner features well developed. Indeed, such a rare style do her features portray that she is not inappropriately called the Sleeping Beauty of Tennessee."

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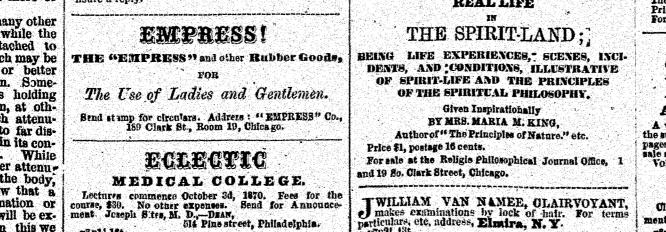
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Resulting rout a combination of those nve special facul-ties is the production of another called avemory, by which he is enabled to accumulate knowledge. Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new and third kind.

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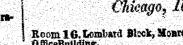
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Addeess

#### AN EXTRAORDINARY STORY.

## A GHOST APPEARS AT ROCHESTER.

An extraordinary spirit or ghost story has been creating considerable excitement in this neighborhood, it being reported that a spirit had made its appearance at the residence of Mr. Harry Long, living about two miles north of Rochester and on the west bank of the Platte river.

It was reported also that the spirit [we shall call it a spirit for the sake of a name] had conversed freely with different persons and that it was invisible. Your correspondent wishing to ascertain how far these reports were true and the origin of them, visited Mr. Long and gathcred the following facts from him:

On Friday, April 1st, a low whistling sound was heard about the house, which increased so much at night that Mr. Long began to search about the house, supposing the sound to proceed irom some wild beast; but after a careful search nothing had been found. The family was up nearly all night endeavoring to find where the sound proceeded from. It was ascertained on the following day that the sound was near a little son of his, nine years old, and that wherever he moved, it moved, and never appeared to be separated from him while there. At first Mr. Long said nothing about it to any one; but as it did not depart, he told the immediate neighbors. On Monday following, several persons being present, it became very trikative and continued so until its departure, which was on the following Saturday.

Among other things communicated by it, Mr. Long relates in substance as follows:

Its name is Wm. Philips, was murdered in Indiana, by two persons, and has a son in St. Louis, twenty two years old, a boss carpenter, and named Wm. Philips. Also Dr. Mann, a former resident of Savanah, was murdered in Texas by Federal soldiers for the sum of sixteen hundred dollars [\$1600].

On being asked its object in coming there it replied, it came for the young man who worked there. It is said to have upset an inkstand when requested to write; to have taken money from the hand of the boy and replaced it, and to have thrown a fiddle across the room, when requested to play.

The young man spoken of is named Cyrus Floyd, and has lately come to this county from Virginia, but from what part of that State he does not seem to know or will not tell. He could not be induced to stay there longer on . any condition.

That Mr. Long is trying to deceive the people, no one acquainted with him will believe. He does not believe in spirits, ghosts or anything of the kind. He does not attempt any explanation, in fact does not know what to think about it. A number of persons who visited him and heard the spirit, accused Mr. Long or his little boy of being a ventriloquist, but this is not the case.

That Mr. Long tells the tru h, numerous witnesses will testily. I do not believe in ghosts, witches, hob gobins or spirits of any kind. I send this account without endorsing the opinions entertained. No one can suggest a satisfactory explanation. It is a mystery, and perhaps always will he.—Savanak (Mo) New Era. B.

## RELIGIOUS, EXCITEMENT.

How true it is that religious excitement has a tendency to inface insanity. When will the world learn that religion, so far as "experiencing it" is concerned, is a moth, and that when minis-

### THE CHILD MEDIUM.

#### LETTER FROM AARON DOW

On the first of April, I wrote a letter requesting you to stop my JOURNAL, as my year was up for which I subscribed. That letter has been laying on hand for over a month, and I cannot make up my mind to do without so interesting, and useful advocate of our glorious religious philosophy.

osophy. I am three score and ten years; have been ten years investigating this sublime, heavenly subject; have had many mediums developed in my circles,—one a little girl twelve years of age, who could neither read nor write but very little. Through her, a spirit by the name of Smith, who used to be, as he said, an overseer in a cotton factory in the town of Biddiford, Me., gave me all the details of the great battle at the city of Atlanta. He told me we would get the news the next day by telegraph. I wrote out the s'atement as he gave it to me, and went that night at ten o'clock and deposited it with the clerk, with a request to keep it and see if true The spirit said that the news would come that. Burnside's division was whipped back by Longstreet's army, but, said he, this is a mistake,-Gen. Burnside was ordered by the government to fall back in order to draw Longstreet away from Atlanta, so that Sherman could take the city. This mistake will be corrected the next day. He said the Rebels had lost ten thousand men, killed and wounded. The dispatches the next day were in his own words. Everything proved true.

One other test I will relate. I was holding a circle one evening at my house. A spirit gave his name, was killed in this town, and was recognized by some who were in the circle. He desired Aaron H. to tell Mr. L. to whom he owed \$20, to go to Mr. R, who owed him a like amount, and request him to pay him the \$20. Mr. L. called as directed by the spirit, and Mr R. admitted that he was indebted to Mr K. that amount and paid it to him.

That little girl medium would be controlled by Italian spirits, and talk Latin; by Chinese spirits, and talk the Chinese language; talk French, Spanish, Indian Jargon and the Eoglish,—and play on musical instruments. But in her normal state, could not sing or play a note, or write her own name legibly. I know not her whereabouts now. Gone to Oregon, I hear. Grass Valley, Nevada Co., Cal.

THE BIBLE ON WOMAN'S RIGHTS.

#### The Bible and its Teachings in Reference to Women.

#### -----

From the time when Galileo was forced to recant his theory on the earth's motion, to later days when scientific men have demonstrated satisfactorily to every thoughful mind that the Creation could not have been completed in six days, and that a universal deluge was impossible, and that man, instead of falling from a high estate to his present condition, probably has arisen from a position scarcely superior to that of the brutes, the believers in the sacred authority of the scriptures have entered continual protest against the claims of science, and have opposed all progress and growth in ideas on the ground that they aim to overthrow the supremacy of Bible and Church, to disprove God's revelation, and tend to Infidelity. This gave rise to some very awkward attempts, on the part of devout scientific men, to harmonize the two, to explain the Mosaic account, as it is called, you to the curse pronounced on woman? A curse was also pronounced on man: 'In the sweat of thy brow shalt thou eat thy bread.' Now, do you find all men trying to get rid of that curse? There was also a curse pronounced on Ham, 'Servant of servants shalt thou be.' But all good men in this country have, for the last century been trying to free Ham from his curse, etc."

The great object of many men is to enjoy the blessings and comforts of life without "sweating" for them, but how rarely it is accomplished ! How few are relieved from labor, and on how many poor souls and bodies do the necessities of life press with a weight so crushing as almost to render life a burden. No, if a curse was ever pronounced on man, it has not yet been revoked, —in one way or another an equivalent must be given for what he receives. And Ham was only freed by those good men setting aside the bible legend and srying: "Cursed or not, he shall be free; the voice of right demands it, and justice in the end must conquer."

The voice inciting them on was one of louder, weightier authority than the mythical tale of some distant land. Woman, if she attain her freedom, must take the same stand. So long as she listens to the voice of tradition and custom, sanctified by whatever authority aside from that of eternal truth, she will fail—lamentably and hopelessly fail.

The characters of Ruth and Naomi, in their self reliant independence, their fortitude, their clinging affection for and faithfulness to each other, are really admirable; but the sequel of the story shows how entirely woman was dependent upon man, and that it was considered perfectly proper and right that she should be so. Of all women spoken of in the Old Testament, Queen Vashti appears the noblest,-who valued her own self-respect more than a crown; for she must have known that to disobey her drunken husband was a crime that would not be forgiven her; and her treatment, as well as that of her successor, Esther, shows, as plainly as words can tell, that woman was considered as little more than the toy of man, obliged to obey his nod and tremble at his frown. Yet Vashti was but a heathenish Persian, owing nothing to the devating influence of the Jewish religion. I never could see that Esther "took a prominent part in all the questions that occupied the court of Ahasuerus,"-" had an individual opinion on the politics of her day,"—or "ruled as well as reigned by the side of her king," as Mrs. Scan-ton avers. My bible says that she begged at the feet of the king, whither she had ventured in danger of her life, for the salvation of her peo-ple: people the says that she begged thus to ple; nor could she have the courage thus to venture into his presence until death threatened her and her friends, and her pretty face was all that saved her from the consequences of her daring.

We are all shocked at Anna Dickinson's fervent description of the life of the Mormons, and by the fact that among them the former wife is obliged to give in marriage the new love to her husband, yet the bible is full of such instances. Did not Sarah give Hagar to Abraham? And afterward, when it made discord in her family, send her forth, with her child, into the wilderness? Did not Rachel and Leah give their maids to Jacob? And is there a word said against the harems of the Jewish kings? And when Nathan was sent to reprove David for taking Bathsheba for his wife, her husband haying been treacherously murdered, the prophet says nothing of her being wronged, it is only Uriah who is deprived of his rights; the wom an is merely a piece of property, has no wish or individuality of her own.

You may say, "This was in barbarous times : those ancient customs form no standard for our conduct in these days of Christian civilization." Ah, but those were the days, if we may believe the record, when God sent messages directly to men, through his prophets, and nothing was casier than to know his will. If woman had any lights of her own, and was considered the equal of man, would Nathan have missed so good an opportunity of making it known? But no, David, in spite of all this, we are told, was a man after God's own heart; and Solomon, after leading a most dissolute life, is held up as a model of wisdom and greatness. Who shall say how calamitous the influence of these and other Old Testament polygamists has been upon the condition of woman in succeeding ages ?- Mrs. ---, in the Index.

illustration of this, I may mention that I once saw a Chinese woman, at the Police Court in Hong-kong, charged with having robbed 'a drunken German sailor. The magistrate who heard the case, dismissed it as a groundless charge, stating that during the whole period he had been connected with the judicature — twenty-five years, he had never before known a single case of a woman being charged with theft. In China gyneocracy is inadmissable, and people never speak but with horror of Ou-heou, that Elizabeth of the East, who possessed hersalf of the imperial power and everying it for

In China gyneocracy is inadmissable, and people never speak but with horror of Ou-heou, that Elizabeth of the East, who possessed herself of the imperial power, and exercised it for more than twenty years. In this respect Chinese prejudices are so invincible, that the name of Ou-heou has been effaced from the list of sovereigns of the Celestral Empire. For the Chinese that shameful reign never took place. The idea of sovereign power in a woman's hands fills them with indignation. China has, nevertheless, produced a few heroines. Yuen-ize, a native historian, tells the following story :

"Mel-ying, the wife of K3-choo-yang, was very beaatiful, and a pirate being about to seize her by the head, she abused him exceedingly. He bound her to the yard-arm, but on abusing him still more, the pirate dragged her down and broke two of her teeth, which filled her mouth and jaws with blood. The pirate sprang up again to bind her. Ying allowed him to approach, but as soon as he came near her, she laid hold of his garment with her bleeding mouth, and threw both him and herself into the river, where both were drowned."

In times of war, the Chinese respect but little the persons of either women or calldren; and during the late Tac-ping rebellion, thousands of those helpless, innocent creatures were ruthlesly massacred.—Woman's Advocate.

### WOMEN ON JURIES,

Every public question becomes involved with personal considerations which give a bitterness to the discussions, and do injustice often to both sides. We have never been very much excited over the question of woman suffrage. Indeed we know but little about it, and hence nave wished to see a fair experiment in some organized State. That would do more to settle the question than prophetic denunciations and all sorts of sneers. When the Wyoming Legislat-ure passed a law giving suffrage to women, we had but little faith in that experiment, because it was on too narrow a field. When the announcement was made that women were on the Grand and Peti: Jury at Liramie, we felt a kind of shiver, becouse our prejadices were shocked, and we could scarcely hope for a favorable result.

The first telegrams were unfavorable, and the comments of the press showed how much the gentlemen of the country were shocked at what was supposed to be an unseemly exhibition. Since then we have made inquiries, and find to our surprise that things are not as dreadful as we supposed.

Rev. L. Hartsough, who lives at Laramie, tells us that the women on the Grand Jury were thorough, honest, intelligent, and efficient, according to the testimony of judges, lawyers, citizens, gamblers, courtesans and saloon keep ers. They honestly and fearlessly indicted those guilty of crimes, a thing which probably would not have been done by a Grand Jury of men. Judge Howe though prejudiced against the whole movement, testifies that the women jarors were in every case faithful and intelligent; that he never had seen anywhere such decorum in a court; that the verdicts were according to the law and testimony; that the lawyers in the defense after the first cases had been decided did not want women on juries, where it was necessary to use the tricks of the law to clear heir i SULLY of one jury of men and women being out four days and nights together before they brought in a verdict. Judge flowe says the longest time any jury was out was fourteen hours, and that no jury ever behaved with more propriety, nor brought in a verdict more just. Not only is this true but the universal testimony of attendants upon the court at Laramie, is that the whole scene was impressive and instructive. Disorder, blackguarding, profanity, indece. cy, was for the time banished from the court room and jury room. Hardened criminals, men and women, fied from Laramie before these honest jarors. Criminal lawyers found for once jurors shove both chicanery and bribery. All the agencies of shysters were useless. But the wonder of wonders is to come. The Laramie (Wyoming) Sentinel, of March 26th, says : A little circumstance connected with the late term of Court comes to our knowledge, which we are inclined to make public, even at the risk of betraying confidence. During the long and redious Howe murder trial, the jury (of whom one half were ladies) were not permitted to separate and go to their homes, but were, under the charge of bailiffs (one lady and one gentleman) taken to the hotel for their meals,, and lodging was provided for them in the adjoining parlors, each under the charge of their bailiff. And here, every morning during the trial, upon arising from their beds, these ladies kneeled together, and, like the child Solomon, asked wisdom of God to enable them to properly and wisely discharge their new and arduous duties. While their male associates were engaged in bolsterous mirth and triffing levity, they, with the full consciousness of the responsibility resting upon them, were seeking aid at the throne of the All Wise. Here, then, once in the history of the American courts, in the wild mountains of Wyoming. in a small town, is a Christian, praying jury, asking Ged for help. What a spectacle! Is this a suitable subject for sneers and telegraphic lies. and grave comments about the run of society, by editors of papers in such delightful paradisical places as New York and Chicago? Justice under the heavens, even in the Rocky Mountains startles the world. The gross impropriety of six women staying with six men in the same room until eleven o'clock at night has been pointed out with much virtuous verbosity. Hundreds of scantily dressed women, in the highest circles of society, waltz nightly with all sorts of men, and stay out until daylight in the maddest revelries without causing a single note of warning from the very scrupulous and very modest gentlemen who denounce this Laramie jury. If our courts can be improved in manners by the presence of ladies, we hope they will in some form, except as witnesses and prisoners, be introduced. We are not anxious nor enthusiastic about the woman question. We would not for the world have any woman get out of her sphere. That must be something very horrible, and we do not wish any of our friends among the ladies to be involved in terrible results. For our part we very much desire that every man and woman of suitable age and understanding should be immediately married, as that seems to be everybody's sphere. But if, after all are matched, there should be a half million of women left out of their sphere, we advise them to emigrate to Wyoming. We have not the slight-est sympathy with women or men who are fanatical on this question, and especially deprecate all violence, and the utterance of infidel sentiments; but fairness compels us to correct some mistatements. We wish to do justice to all parties .- Christian Advocate.

JUNE 25, 1870

"On the 11th of April, at about 7 o'clock the General was sitting in the "patio" of his palace, at San Jose, reading, when he was notified that some armed men were surrounding the house. He at once ordered that the guard should be called out, but the guard disobeyed orders and refused to move. General Urquiza at once took alarm, and shut himself up in his library Suddenly a band of armed men penetrated the premises, broke into the house, burst open the door of the room in which the General was concealed, and one of the men placing a blunderbuss at the very mouth of the General field. Instantly the whole of the household rushed to the room, and the General's daughter Lola, on perceiving her father murdered and weltering in his blood, flung herself upon the lifeless body of her murdered parent, embracing the corpse and calling upon the assassins, as they had killed her father, to kill her also. With Satanic cowardice the assassins fired on the group, but strange to say not a ball struck the heroic girl, all the balls entering the lifeless body of her father.

Meantime another daughter of the General rushed to the scene, and with her own hand shot down one of the assassins and wounded another. General Lopez Jordan, who is son-inlaw of General Urquiza, has surrounded the Palace of San Jose with 400 men.

#### MISS RELLOGG AMONG THE LÙNATICS.

We do not remember to have heard of a more fnteresting episode in the life of any artist since the days of the great Jenny Lind, than that of Miss Kellogg at the State Lana ic Asylum in New York a few days since. The circumstance speaks volumes for the kindness of heart and genuine humanity of this great artist.

Not content, as some of the genus irritable of a lover of art would have been, to dole out a few notes to the better class of patients that could be assembled for the purpose, she asked the doctor to be allowed to penetrate to the interior and sing to the more disturbed classes. Accompanied by two of the facalty' their ladies and the matron, and armed only with her guitar, she started like an ancient troubador on her novel journey.

Arrived in the departments devoted to the more disturbed of this unfortunate class, she was not long in making her power felt. A few notes from her wonderful voice were sufficient to call order out of the wildest confusion, and to still the troubled waters of the soul. In a moment all was hushed, and except the voice of the cantatrice, the hall was silent as the house of death. After the first song, they gathered about her like little children, wondering apparently, what angel from heaven had dropped down ao suddenly and enexpectedly among them. They examined her minutely and literly from her head to the sole of her foot; for one lesired to be allowed to see the pretty little boot with which she beat time to her own music.' This was submitted to, and not only this, but every article of dress and jewelry about her person she suffered to be freely overhauled She was turned about by these crazy ladies like a merchant's lay figure, much to her amusement. Even when they proposed to kiss her, she not only submitted gracefully, but tremulously, not with fear, but with gentle emotion, she turned to the greeting in each instance.

Such is Clara Louisa Kellogg, and such also is the power of music and kindaess on the diseased mind.

## Speakers Begister.

ters of the gospel talk about a "enange of heart," they only are drawing wool over the eyes of those whom they are talking to, —the "change of heart" simply being the result of the loss of reason and judgement, in many cases. The following occurrence, illustrative of the effects of religious excitement, was witnessed by a large number of people, many of whom could not restrain the tear of sympathy. The Rock Island Argus gives the following facts in reference to the case:

About four miles from Ottumwa resided a family by the name of Fisher. There were two sisters in the family; the youngest, Lydia. E., aged 22, is the one with whom we have to do. She came to Davenport, two years ago seeking employment, which she found at Joseph Shields' factory, where she tended a loom. She boarded with William Nelson, on Main street. Here she lived eighteen monthe, working early and late in the factory, and winning the good will of every one by her correct deparament and her unexceptional character Six months ago she went to live in the factory, and there remained until the present time. One night, about a week ago, Mr. Tellebein and

One night, about a week ago, Mr. Tellebein and his wife were awakened by a series of shonts, prayrs and singing from her room. Upon going thither, they found her lab ring under a 'temporary attack of insanity, superinduced by strong religious excitement. She recovered in a few days, and has appeared as well as ever during the past few days, except an occasional wild look about e eyes.

Just af er dinner yesterday she quietly left the house and walked directly through the water above the railroad bridge, over two and a half feet deep, and turned down. Third Street, where she commenced to swing her parasol, shout and conduct herself as if demented. Mr. Tellebein had just left his home a few moments before, and took the street cars down to Western avenue, where, after transacting some business, he turned down to Sec ond street, and in walking up, he met Miss Fisher coming toward him with are bble of boys following. Her clottes were wet through and through, soiled and torn, and she was talking incoherently. Mr. Tellebein could scarcely believe his own eyes that this was the been watching her movements came up, and the two persuaded her to go up to Major Schni ger's, where a room was iurnished her, and proper treatment administered.

Miss Fisher has recently been fattending revival meetings at the Baptist Church, and had become greatly aroused on the subject of religion, with the above result. She is represented by all that know her as a very amiable girl, of strict integrity and pleasing manners. The best medical attendance has been summoned, and pleasant apartments assigned to her at the jail, where she remains temporarily until a suitable place can be provided for her

WHY IS IT?

A late number of the Independent contains a lively description of the "Thirteen Magdalenes" in the Dresden Gallery, by James Leonard Corning. After beautifully describing those famous paintings, and referring to the association of the Magdalens and Madonnas in the history of sacred art, joining innocence to frailty, the writer concludes:

"And now, how shall we explain the fact that, notwithstanding the law of Christ, and all the Magdalens to flank it, as auxiliary appeals to every generous instinct, society to day will forgive man for a thousand transgressions, —nay, will fondle and flatter and crown him without repentance or forgiveness; and a frail sister, tempted overmuch, shall make but one take step to be consigned to hopeless infamy ? Are Christianity and chivalry both buried in the graves of saintliness and genius ?

Miss Kate V. Jennings, a quadroon, has been appointed a clerk in the Eonth Auditor's Office at Washington. This is the first colored appointment among the lady clerks in the Treasury Dpartment.

in such a way that it would not conflict with what they could not but see was the truth. But the procrustean bed of Revelation was too short; and as the giant refused to sacrifice his extremi ies, the dwarf was forced to let him alone. Now, no person of intelligence thinks of disputing the principles of astronomy, geology, and natural history, or of attempting to re-tute them by the first chapter of Genesis, and all such attempts appear absurd. In a few years, when we men enj by more legal rights and a more elevated position than now, as they certainly will, the attempts made at present, to support their claims by the bible, as also the argument against them therefrom, will appear in a similar light, and we shall then see, if not now, that the book written for the Jews thousands of years ago is not the most reliable guise for Americans in the nineteenth century.

Somewhat more than a year ago, there appeared in one of the papers an address of Mrs. Elizabeth Cady Stanton, on the Bible and Woman's Rights, the principal arguments of which were repeated in a late address in Toledo. interpreting it favorably to woman's equality with man. I have never seen any reply to it; and as it embodies about all that can be said on that side of the question, it will serve as a text for what I have to say. In this address, Mrs. Stanton says many good and true things; but they are her own ideas, founded on the principles of right and wrong, and not on the book which she defends. So long as she argues on general principles, her logic is consistent and her position good; but when she attempts to support them either by precept or example from the bible, her argument breaks and falls.

If we accept it as an inspired book,—the infallible word of God and guide to man,—we must take it as it is; God's work is never imperfect, therefore we must receive the whole of it. We are not at hberty to say, as Mrs. Stanton does,—"The old dispensation has passed away, and no condition of things, laws or customs, recorded in that accent system previous to the advent of the Mesiah has any authority to-day: it is all superseden in the Christian civilization."

If we take that ground, all the Old Testament, at least, becomes of no more importance than any other book, and there is no more rea son for using it to support any particular doctrine or idea than for using Gibbon's Rome or Macaulay's England. It it be a mere history of ancient peoples and customs, of what significance is it whether it favor woman's suffrage or otherwise? But the persons whom Mrs. S. wishes to reach by her argument are those who do not thus set aside any part of the scripture; those who maintain that it is all good and true: in fact the word of God himself. As such let us view it, and I think we cannot avoid seeing that, from the first to the last of it, woman is regardas inferior to man. Even before the "fall," man was not made for woman, nor were they created for each other, but woman was created expressly for man, as a " help-meet " for him. Nothing is said about man helping woman. After the fall it was much worse, and not only Adam lays the burden of his sins on Eye's shoulders, but God also, saying:

"Thy desire shall be to thy husband, and he shall rule over thee."

And although he gave the dominion of the earth, the animals, fouls and all living creatures to "them," it is not entirely clear that woman was included by the use of the plural pronoun; and if she were, there is no proof of their sharing that reign equally. If such were the original design of the Creator, we can all see to what an extent it has been frustrated in the history of the world, The idea of the law has been the one commonly received,—man and woman are one, and that one is the man. And he, in addition to the joint dominion over the nferior creations, has enjoyed a special one over woman.

"But," continues Mrs. Stanton, "what say

## OUR " CELESTIAL " SISTERS.

"What are the Chinese women like ?" is a question that has been so frequently asked me, since my return from a lengthy sojourn in the "Flowery Lind," that I feel induced to give, in a short article, the impressions I formed of them, while residing in their midst.

The peculiar angular features of the Mongolian race peremptorily debar them from being deemed beautiful by "Western barbarians;" and, save in the case of a few Tartar women, I have never seen a Chinese woman pretty enough even "to pass in a crowd" of dowdies. As an inva-riable rule, their cheek-bones are high; their noses are almost sans bridges, broad and flat at the nostrils; their lips thick and sensuous, though not protuberant like an African's; their small, sparkling eyes deep-set in their almondshaped sockets, and their complexion sallow,not quite so olivaster as that of the Malayan race, but utterly devoid of that roseate hue which tints the cheeks of Columbia's fair daughters. Their stature is decidedly below that of American women, tour feet six inches being the average height they attain; their contour is shapely, and their movements betray considerab e grace, though, of course, this is only in cir-cles where the "golden lilies"—as dwarfed feet are termed - are not considered indispensible.

This custom of swaddling the feet during infancy, so as to distort and render them almost useless in maturity, is by no means so universally in vogue as is generally supposed. In the province of Quang-tang, in the South of China, and in fact in most places on the scaboard, it is the exception rather than the rule; and in Hongkong, where the boats are "manned" with girls, not more than one per cent, are so maimed. I do not think the Chinese really admire these 'golden lilies," though they are considered a symbol of high birth, as are also finger-nails three inches long; but they profess to do so, as they belong to the "institutions" of the country. A little bright eyed witch in Amoy told me that husbands liked them, as their wives could not away or go gallavanting with other than their legitimate spouses,

Costumes vary but slightly. The dress usually worn by women of the middle and lower classes consists of a loose blue jacket, fitting tight around the neck, and drooping to the knees; the sleeves made very wide; trowsers wider still, totally enveloping the feet; shoes with soles an inch high; and a circular hat, about a yard and a half in diameter. The cost of wearing apparel for a whole year rarely exceeds five dollars! Consider that, O ye ladies of Gotham! Matrons wear their hair glued up *a la* tes pot; but younger ladies wear a queue, plaited with colored silk, behind, and the front hair cut square across the forehead. The Chinese woman is a gentle, unassuming creature, always subservient to her lord and master, seldom aiming to anything higher than to be a meet consort for him. Polygamy is universal. While the men are world known for their

While the men are world known for their mendacity and thierish propensities,—they seem to differ from chronic kleptomania,—it is a notable fact that the women are strictly honest. In

### HEROIC WOMEN.

The latest South American mails bring the particulars of the ex Dictator Urquiza, in Buenos Ayres, and the heroic conduct of his daughter. The account says: Spicer's Hegister and Notice of Meetings We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

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mit fitty cents for a three months' trans. , We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect fifty Cents for the first three months, and ur regular rates thereafter.

Mrs. M. Smith, Physician Clairvovant; examinations. 404 South Clark Street, Chicago.

this

Prof. Spence's Positive and Megative Powders for sale al Address S. S. JONES 19 South Clark St.;

Uhiongo atta

From Rev. James S. Finley Lawrenceburg Tennessee.

From Rev. James S. Finley Lawrenceburg Tennessee. Lawrenceburg, Tenn., reb., S. 1870. This is to certify that I had used tobacco for 23 years. I have manytimes tried to break off, but have suffered so much from a heavy dull sensation, and a complete pros-tration of my nervous system, with a constant and in-creasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regu-lar smoker for twenty years. She had many times de-icided to quit the use of the pipe, and has as often failed-her own will not being strong enough to successfully re-sist the demon—tobacco.

ther own with not being strong enough to successfully re-sist the demon-tobacco. Twelve mouths ago I resolved to try one box of Or-ton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cured. Each one of us has gained from ten to affreen pounds in weight since we quit the use of tabacco, and our health is greatly improved. I do not of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orion's Preparation, used according to directions, will permanently destroy the ap-petite for tobacco in any one, no matter how long they may have used it. may have used it.

- James S. Finley.

From J. W. Wilber, Cloverdale, California.

From J. W. Wilber, Cloverdale, California. Cloverdale, Cal., Sept., 25, 1869, Know all men, and some women, that I am 55 years old, and that I have used tobacco ever since I was six-teen years of age, with the exception of occasionally re-solving that I would leave off the filthy habit, but as of-ten as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this propressive age. I saw by the haves that a number of that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done any-thing in my life. I began to use it according to instruc-tions. A strong conflict ensued between myself and the appealte. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote. J. W. Wilber.

Subscribed and sworn to, this 29th day of September, A. D. 1869.

D. C. BRCSH, Justice of the Peace.

Portland, Maine, March 1, 1870. CUMBERLAND, 55. Personally appeared, C. B. COT-TON, Proprietor of said Preparation, and made oath that the above certificates are genuine. Before me.

RICHARD K. ROBINSON, Justice of the Peace.

50,000 boxes have been sold! Every box has been warranted. In no case has a return of money been demanded. ONE THOUSAND DOLLARS will be paid for any case this Preparation has failed to cure !

The law will be promptly enforced against all infringements !

The Price of ORTON'S PREPARATION is \$2.00 per box, or three boxes for \$5,00, sent by mail to any part of the country, securely sealed from observation, with postage paid on receipt of price. -

REMITTANCES .- Send money by Money Order or Registered Letter, either of which all. Postmasters furnish. Money sent thus at my risk.

Great inducements offered to Agents.

C. B. COTTON, Inventor and Proprietor, Portland Maine,

JOHN C BUNDY, 187 and 189 So. Clark Street, Chicago, Ill., GENERAL AGENT for the West, to whom all Orders, Applications for Agency, etc., should be addressed. Vol 8 no 8 tf.

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The Waters' Pianos are known as among the very best. We are enabled to speak of these instruments with con-fidence from personal knowledge.—N. Y. Evangelist. We can speak of the merits of the Waters' Planos from personal knowledge as being of the very best quality.---

Christian Intelligencer. Our friends will find at Mr. Waters' store, the very best

our menus with much ar, where shore have very occas assortment of Pianos, Melodeons and Organs, to be found in the United States,--Graham's Magazine,

assortment of Planos, Meiodeons and Organs, to be found in the United States,...Graham's Magazine. Musical Doings,...Since Mr. Waters gave up publish-ing sheet music, he has devoted all his capital and at-tentiof'to the manufacture and sale of Planos and Melo-deons. He has just issued a catalogue of his new instru-ments, giving a new scale of prices, which show a mark-ed reduction from former rates, and his Planos have re-cently been awarded the First Premium at several fairs. Many people of the present day, who are attracted, if not contused, with the flaming advertisements of rival plano houses, probably overlock a modest manufacturer like Mr, Waters, but we happen to know that his instruments earned him a good reputation long, before Expositions, and "honors" connected therewith were ever thought of; indeed we have one of Mr. Waters' Plano Fortes now in our residence, where it has stood for years, of which any manufacturer in the world might well be proud. We have always been delighted with it as asweet toned and powerful instrument, and there is no doubt of its dura-bility. More than this, some of the best amateur players in the city, as well as several celebrated planists, have performed on said plano, and all pronounce it s superior and first class instrument. Stronger indorsements we could not give,...Home Journal.

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#### HERMAN SNOW, 319 KEABNEY SL SAN FRANCISCO Cal., keeps the Rati gio-Philosophical Journal for sale, and

will receive subscriptions for the same. He also keeps for sele all Bpirthalist and Beform books at Chicago and Bos-ton prices. Spence's Positive and Negative Powders-Panchettes, etc., always on hand.

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Literature, Including Rutanio-PantosoPhidal Jovanal and

BANTINGT LIGHT, Magazines, Photographs, Parler Gallen-

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Golden Pons, Stationery, etc.



Evontier Pepartment.	marking : W have to keen this hid, for the boys might	MRS. A. H. ROBINSON AS A HEALING MEDIUM.	THE GREAT BOOK OF THE AGE! ENTITLED.	PREMIUMS
ET E. T. WILSON	get to drinking, and the old woman might raise the d-1," They took a drink, and returned to the fireside.	Mrs. Robinson prescribes, while under spirit-con- trol, for all phases of disease.	"FRESH EGGS AND YELLOW BUTTER."	Immense Premiums! PREMIUMS!
	Soon Tom, the older son, asked the visitor out to see a colt. Taking him behind the barn, he pulled out a flask, remarking:	REMEDIES,		
YE PEDAGOGUE.	"I have to keep this hid, for the old man will get drunk, and the d I is to pay," and they	The POSITIVE and NEGATIVE Forces in Nature,	Now in Press, and Nearly Ready for Delivery	8100.00, IN GOLD. 8200.00, IN GOLD.
BY JOHN G. SAXE.	returned. Soon Bob stepped on the visitor's toes and	applied by the simple touch of the person, or by magnetic applications, sent by mail, on receipt of	Being the practical results of Modern Chemistry by some of the most eminent French, American, German and Evelus Chemists.	8300.00 IN GOLD, 8400.00 IN GOLD
Right learned is ye Pedagogue, Full apt to read and spell,	walked off, the visitor following. As they reached the pig-pen, Bob drew out a good sized bottle, remarking: "You know the old man and Tom will get drunk,	a lock of the sick person's hair, and a statement of the sex and age of the patient, together with the leading symptoms of the disease, and its duration.	This invaluable work should be in the hands of every Grocer, Produce Dealer, Dairyman, Farmer, manufacturer, and others who may wish to engage in a profitable busi-	8500.00, IN GOLD 8600.00, IN GOLD 8700.00, IN GOLD.
And eke to teache ye parts of speech, And strap ye urchius well.	and I have to hide this." The visitor concluded he couldn't stand it to	TERMS :- \$2, in advance, for the first prescrip- tion, and one dollar for each subsequent prescription,	new. It contains sure methods of keeping eggs in a	8800.00, IN GOLD. 8900.00, IN GOLD. 81,000.00 IN GOLD
For as 'tis meet to soak ye feet, 'Ye ailing heads to mende.s	drink confidentially against the whole family, and started for home.	if such be needed. Same terms if the patient is present.	fresh state at least one year, at an expense of less than one cent per dozen by the Naw Liquid PRO-	MAGNIFICENT !
Ve yonker's pate 10 stimulate, Ele beats ye other ende !	"Confidential" is a good thing, and well adapted to Christian families, but is not catching among	But one prescription is usually required.	cass and the DRY FRENCH METHOD, both easily	The above Premiums are offered to sgents of the Posi-
Right lordly is ye Pedagogue As any turbaned Turk : For welle to rule ye district schoole	Spiritualists. We know of some just such confi- dential hiding.	Call on, or address her at her residence, No. 148 Fourth Avenue, Chicago, Illinois.	prepared and UNPARALLELED	tive and inegative Powders. Buch immense- Premiums in addition to the very large and liberal com-
It is no idle worke.	Touch not the cup when the wine is red.	Health by Good Living.	As Sure and Reliable Egg Preservatives, —Never Before Published—	missions which are given to agents of the Positive and Negative Powders, make such an agency more
For oft rebellion lurketh there In breaste of secret foes, Of malice fulle, in waite to pulle, Ye Pedagogue his nose.	Voices from the People.	[BY W. W. HALL, M. D., Editor of Hall's "Journal of Health."	and destined to take the place of all other methods for the preservation of eggs in a fresh and natural condition—without tarnish, or appearance of age	profitable than any other that can be under aken. For the terms and conditions on which the above Premiums will be given, and for all other information, eddress PROF. PAVTON SPENCE, M. D., BOX 5817, NEW YORES
Sometimes he hears, with trembling fears, Of ye ungodly rogue	SANTA ROSA, CALJ. Morrow writesIf we could get a lecturer to come here and speak,	This bock is to show how high health can be maintained and common diseases cured by "good living," which means cating with a relish the best food, prepared in the best	to the shells, and when offered for sale can not be distinguished by appearance or quality from the	CITY, Also read the rest of this column.
On mischief bent, with felle intente, To lick ye Pedagogue !	we might make an opening in the minds of the people and get them to investigate, or it we had a	manner. The best food includes meats, fisb, poultry, wild game,	FRESH LAID EGG.	, THE CELEBRATED CASE
And if ye Pedagogue be small, When to ye battle led, In such a plighte, God sende him mighte	physical medium, to let the people see for them- selves, they might believe. MAQUOKETA, IOWAS. S. Germond writes.	The best cookery preserves the natural tastes and juices. As there can be no "good living" without a good appe- tite, how to got this great blessing without money and with- out price, is pointed out, and, it is hoped, in very clear and		HUSTON RUSSELL
To break ye rogue his heade.	-Good lecturers have been, and no doubt will be well paid and patronized here. I regret to see it	plain terms.	purposes. Auso.—How to render sour and rancid Butter sweet; and how to give white and streaked butter a uniform and	, 가장 이 가장 가장 물건을 가지 않는 것이 같은 것이 같은 것을 가장 같아요. 가장 가장을 가 많은 것을 가지 않는 것이 같이 가지 않는 것이 같이 가지 않는 것이 같이 가지 않는 것이 같이 있다 같이 가장 이 것은 것은 것은 것은 것이 같이 있는 것을 수 있다. 것은 것은 것이 같이 있는 것이 같이 같이 있는 것이 같이 없다. 것은 한
Day after day, for little paye, Ho teacheth what he can, And bears ye yoke, to please ye folke	so often admitted by our spiritual papers that Spiritualism is unpopular. This might seem to be so if utterances were taken as the standard, but if	Some of the subjects treated are:- The object of eating: Power to work: Early breakfast: Dinner-time: Luncheon: Eating "down town," What shall a man do? What shall fat men eat? How to get fat: Bad	now to give white and streaked butter a union and and 'natural color;-and the best methods of mixing and re- packing butter for market.	Terrific Attack of Tic-Douloureux, or Newsralgia, lasting nearly two years.
And ye committee-man. Ah ! many crosses hath he borne,	we could interrogate the immortal depths of the soul and receive the response direct from that source, we would find it to be the most popular	blood: Diet for the sick: Spring diseases: Children's eat-	ALSO,—Improvements in Cheese-making. ALSO,—How to prevent milk from souring.	, Skilful Physicians fail to cure it. Surgery and Hydropathy give only partial relief.
And many trials founde, Ye while he trudged ye district through, And boarded rounde and rounde !	religion on the face of the earth. MUSKOOTINK, MINNLavinia L. Ingalls	ing: Forcing obildren to eat: Young ladies' eating: Cold fect and headache: Bilionaness: A lazy liver: Mischievous tonics: The out-door air: Why are we dispeptic? Discom- fort after eating: Cole slaw: Certain cure of neuralgia: Nervous debility: Air and exercise: Food cure, etc., etc	ALSO,—Superior methods for curing Beef, Hams, and other meats. Also,—How to arrest fermentation in cider, and keep it	Patient prostrated, reduced to a skeleton; and his life despaired of.
Ah ! many a steak hath he devoured That, by ye taste and sighte,	writes.—While on a visit a few weeks since in St. Anthony, I was invited to attend a spiritual circle. This circle was formed some time during the win-	. It tells	awset. A180,—How to make No. 1 Vinegar at 7 cents per gallon in	HE FINALLY TAKES THE
Was in disdaine, 't was very plaine, Of Days his patent righte!	ter, and is presided over by some twenty spirits,	How to cure dyspepsia: How to cure neuralgia: How to cure billousness: How to cure nervousness: How to cure exhaustion: How to get a good appetite: How to get lean,	48 hours without acid-wholesome and pure, and warranted good for pickling purposes.	POSITIVE POWDERS,
Full solemn is ye Pedagogue Among ye noisy churls,	Mr. Barnes, formerly a minister of the Universal- ist church in St. Anthony. His excellent wife in- vited me to the circle. A young lady, Mrs. Obrion,	How to get good sleep: How to maintain high health, How to avoid disease: And all these without medicine: without money; without price.	ALSO,-How to test and refine KeroSene Oll. ALSO,-How to Manufacture Candles, Inks, Cements, Paints,	is cered,
Xet other while he hath a smile To give ye handsome girls.	has been developed in these circles for a speaking medium. I did not expect to get a communica-	It tells about	Varnishes, Hard and Soft Sosp, Washing Compounds, Baking-Powders, &c. &c.	AND GAINS FIFTY FIVE POUNDS IN FLESH.
And one, ye fayrest maide of all,- To cheer his wayaing life,	tion, as I was told that I probably would not, as	Luncheons and how to take them: Late dinners and how to take them: How drunkards are, made at eating-houses: How girls are spoiled at boarding-chools: How health is	ALSO,-How to Tan the Skins of animals, either with or without the Hair, Wool, or Fur on them, in 48 hours,	
Shall be, when Spring ye flowers shall bring, Ye Pedagogue his wife !	ever communicated there. The medium passed through death, apparently as did the spirit con- troling, and before the spirit was entirely free, the	lost: How home love is lost: How novel-reading rains them: How love of dress is instilled: How young men are talked	and how to color urs so as to imitate those of superior grades. ALSO,-How to make new and instantaneous Hair-Dyes,	Brownsville, Nebraska, Dec., 22, 1869. This is to certify that I, Huston Russell, was taken on
The above is full of life and fun, and reflects the nost's experience in school. Well do we ap-	the dark portal! I see the light! Shut fast the gate! shut it tight, for I would not return! I am	about: How bad matches are made: How good wives are made at home: How home influences parify. Price \$1,50. Postage 16 cents. For sale by the RELIGIO- PHILOFOPHICAL PUBLISHING HOUSE, 159, So. Clark	Hair-Oils, Hair-dressing Compounds, &c. ALSO,-How to color Cloth,all shades, with New Aniline	the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather dle than live. I called on Dr. Hoover, and he attended me
preciate the concluding lines of the second stanza. Ugh ! We sit uneasily when we remember "ye	free and I would not return !" The medium was then silent for a little, and then	street, Chicago, Ill.	fast colors, and dying in all its branches. ALSO,How to Plate Metals without a battery giving full	for some twenty days; at times 1 was easy, when under the influence of medicine, but confined to my bed. I called on
Pedagogue" who	resumed, "But the claims of love are strong, that draw me back to earth, and to comfort those I have left on earth, would I return."	MYSTIC WATER.	instructions, so that every one can readily plate with Gold, Silver, Copper, Zinc, and Tin.	another doctor, by theadvice of Dr. Hoover. Unders new- system of treatment entirely, he gave me no medicine ap.
He beats ye other end !" We cometimes wonder if J. G. Saxe is a Spirit	Then the spirit spoke at some length of the ne- cessity while on earth of leading pure lives,-full	FROM DAVID'S WELL.	ALSO,-How to use Carbolic Acid for healing Wounds, Burns, Sores, Cuts, and curing Boils, Bruises, Felous,	first, but pricked me with instrumints and put on some- thing to blister; but it had no effect. Then I called on two
ualist. We know of our own knowledge that members of the Saxe family are, especially that	of good deeds. BYRON, MICHMary W. Gale writes1 am	In nently at the head of all known medicinal waters for its general Tonic and Alterative qualities, was discovered	Frost Bites, Inverted Toe-Nails, Rheumatisms, Neural- gia, Bingworm, Salt Rheum, Cancer, Scrofula, &c., &c	other doctors, who had me under their treatment for several months without any permanent relief. On the 15th of.
members of the Save family are, especially that branch living at Troy, N. Y.	very much pleased with the JOURNAL as an advo- cate of Spiritualism and a chronicler of the doings	at a depth of over one hundred feet, through inspiration, an ever operating law. Its peculiar chemical combination of irow. Lime. Magnetia, Potama and Sulphur, in con-	ALSO,-How to prevent Timber from Decay, and render it Fire-proof.	September, 1868, I called on Dr. Arnold, and he had mo under his treatment until April, 1869. I used the shower
Again We Nail the Falsifiers to the Wall	and sayings of Spiritualists. I believe that Spirit- ualism is destined to occupy a great part of the thought and study of intellectual minds, and that	nection with its wonderful magnetic power, is fast estab- lishing it, through the unerring test of practical trial, as the best known remedy for CATARBHAL AFFEC.	ALSOHow to manufacture Artificial Stone and Marble of various shades and colors, for building purposes equal to the natural formations.	bath every morning during the treatment of Arnold. Un- der his treatment I improved some, but the pain never left

Again We Nall the Falsifi When in Parksburgh, Iowa, last month, several Adventists reported the story that "E. V. Wilson and Elder Grant had begun a debate on a spiritual subject, that Grant was too much for Wilson, and that Wilson got angry, was used up, and left the hall, and that this statement was in his, the Adventist's paper." We sent for the paper at once, and when our informant asked the Adventist for it, he said he had been under a mistake,-that it was E.S. Wilson, instead of E. V. Wilson. You told an out and out falsehood, Mr. Adventist, and you know it. And we do not believe there is a spirtual speaker in the field by the name of F. S. Wilhon ; besides Elder Grant is an old woman in discussion, and has been beaten at every point. Second .- After we left Franklin, III , Dr. Speigler, Albert Zug, and other Adventists and Christjans reported that we were a villian and rascal ; that we had been arrested for counterfeiting and other crimes; that we swindled the Boston Cranherry Company out of five thousand dollars, besides a great many other criminal acts. We give our authority, Charles Bill, Esq., of Franklin Grove, Ill., who asked these men for their authority, when they referred him to a Mr. Wilkinson, formerly of Oshkosh, Wis.,-now, we believe, of Chicago.

thought and study of interfectual minus, and that it will be a mighty instrument in breaking the chains of superstition imposed on mankind by creeds and dogmas. I believe that Spiritualism has the germ within it to become a great spiritual power; that its true platform is broad enough to creede multitudes from every system or religious receive multitudes from every system or religious faith existing on this planet. But Spiritualism must become consolidated to enable it to stand, become organized ; or rather, a combination of organizations, working in harmony for the good of mankind, in both spiritual and temporal things. both spi Heaven is happiness, and we might have this, even on earth. REYNOLDSVILLE, PENN-Mrs. E. Gordon writes .- Seeing a notice in the JOURNAL requesting the names of Spiritualists and their post office address for the benefit of lecturers who may be passing through the country. I write to inform you that all such will find a warm welcome at my home. I am the only avowed Spiritualist in this place, at least the only one who is not afraid of being called such. There are others, friendly to the cause, but circumstances forbid them coming out openly. Nothing could please me better than to have a speaker come this way. Prejudices are strong against them by many, yet I believe they would have a full house. The wave keeps rolling on in other places, and I have faith that it will yet touch us, that the spirits have begun a work they will not relinquish until all are brought to see light. My residence and post office address is Revnoldsville, Jefferson Co., Pa.

the best known remedy for CATARBHAL AFFEC. TIONS, LIVER COMPLAINTS, DIABETES, DYS-PEPSIA, KIDNEY DISEASES, INTESTINAL DIS-ORDERS, FEMALE IRREGULARITIES, CUTAN-EOUS ERUPTIONS, GENERAL DEBILITY arising from imperfect assimilation and destructive medication, inducing NERVOUS MALADIES, &c. It is attracting the attention of Physicians and actentific men but SCIENCE fails to account for its bountiful supply of mag-netic forces which go to thrill the whole system with a new life, when its vitality has been wasted through ignor-ance of HYGENIC laws and subsequent perincious drug treatment.

JUNE 25, 1870

me until I commenced taking the Powders called Snence's Positive and Negative Powders. Bix boxes of the Positives have cured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and now I believe. I am entirely well. At one time the doctors and friends. gave me up to die; but thank God on the 25 of May I 869a I commenced taking Spence's Positive Powders. My weight then was 132 pounds; now it is 187, and I know that it

On Sunday, May 29th, 1870, we met Mr. Bell and Mr. Wilkinson, face to face. We turned to Mr. Wilkinson, asking in the presence of over fifty persons:

"Mr. Wilkinson, how long have you known us ?"

"About two years." "Did you ever know us as a counterfeiter, or know of our being arrested as a counterfeiter, or for passing counterfeit money ?" "No sir, 1 never did."

"Do you know of our connection with the Bos-ton company in the craiberry business; and that we swindled the company out of five thousand dollars?"

"I only know that you was in the cranberry business, and know nothing of its results." "Do you know of any crime committed by me, or of any violation of the law, under which I would

be a criminal ?"

"I do not." "Did you report any story, or make any state-ment in Franklin Grove, Ill., last week or week before to the effect as asked of you heretofore ?"

'I have not." We then turned to Charles Bill, E-q., who was present:

Mr. Bill, is this the man you were informed told the story you repeated to me to day ?"

Going up to Mr. Wilkinson, Mr. W. asked of Mr. Bil:

"Did I teil you these things ?" "No, but Dr. S. and Mr. Z. told these things as coming from you."

Mr. W .-- Now I ask, did you tell Dr. C. and Mr. "No, but they asked me if these things were so, Z. these things?

and said that they had heard they were so, and i replied that Elder J. Stephenson had told these things to me, but that of myself I knew nothing whatever of Mr. Wilson, save that he was a Spir-itualist, and that I believed it was a delusion and

humbug." How are yon, Elder Stephenson, Brother Zug, "liars and hyporrites that make clean the outside of the platters" but out of your mouths speak all manner of falsehoods and untruths !

But then, what can we expect from a people But then, what can we expect from a people whose prophets have prophesied a lie twenty times, and more, again and again fixing the day for the world's destruction, and the world still continues to roll on. Truly, are not the blind leading the blind \*

Brother Stephenson, do you remember Berlin, Wis., and the drubbing you got? If you do not, I will refer you to the Hon. Mr. Sweeting. Gentlemen Adventists, you who die all over, in-

side and out, we are after you with sharp sticks, and what will we do if every now and then you put the sticks into our hands wherewith to punch you up.

#### Confidential.

We hear a good story of a man who went to the frontier to see a friend. The family consisted of the husband, his wife and two grown sons. The good old lady was the only one of the family who did not take a little of the "O be joyful." Sitting by the fire a few minutes, the old man tipped a wink, and the visitor followed him out. Stopping

NORTHVILLE, IOWA .- M. S. J. Newcomb writes.-E. V. Wilson is doing a great work wher-ever he goes. I wish that he would come to Jef-ferson, our County seat, for there is quite a liberal element there.

NORTHFIELD, IOWA -J. Goodspeed writes. I intended writing you before, to let you know the condition of this place in relation to the number of Spiritualists and the standing of the church of the great I Ax, but have neglected it. There are but two who dare admit that they believe in the doctrine of spirit communication. However, I think if Brother Wilson could call and tarry with me awhile, there could be one more [my wife] brought into the fold of our new philosophy. She is a very good trance medium, but does not be-lieve in the "doctrine" as she calls it, therefore wishes to have nothing to do with it. She says if she can have a good test given to her, she is willing to investigate the cause farther. If I were able, I would try and find some one who could give the required test. I will endeavor to give you a sy-nopsis of some of the communications given through her soon. I will endeavor to give you [as best I can] a little account of an, incident that oc-Dest I can a netter account of an incident that oc-curred here, by way of their trying to get up a re-vival some time in January. The programme was, if I am rightly informed, to commence with a night-ly prayer meeting. Well, Monday evening was appointed for the first meeting, and Brother was appointed to take charge thereof. But as oyster suppers were raging at that time, there were ter suppers were raging at that time, there were very tew out. However, another evening was set for exercises of the same sort, which met with like success. So having lost all faith in "When two or three are gathered together in my name, there will I be in the midst of them,"—their meet-ings were indefinitely postponed. But in the course of a month after, they succeeded in getting a good trumpet blower of the Presbyterian per-suasion to blow for them, while the Methodist shepherds gathered in the lambs. Whether the blower was paid in money or wool. I am unable to blower was paid in money or wool, 1 am unable to say. It is possible that he had a promise of all the black lambs, which are beginning to show them-

SEVENTH NATIONAL CONVENTION.

## The American Asssociation of Spiritualists,

selves

TO THE SPIRITUALISTS OF THE WORLD.

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tuesday, the 27 th day of September, 1870, at 10 o'clock a. m.

Each State Organization is invited to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province, having organized Societies, is invited to send Delegates, according to the number of Representatives,-the District of Columbia to

send two Delegates,-to attend, and participate in the business that will come before this meeting. By Direction of the Board of Trustees.

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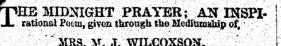
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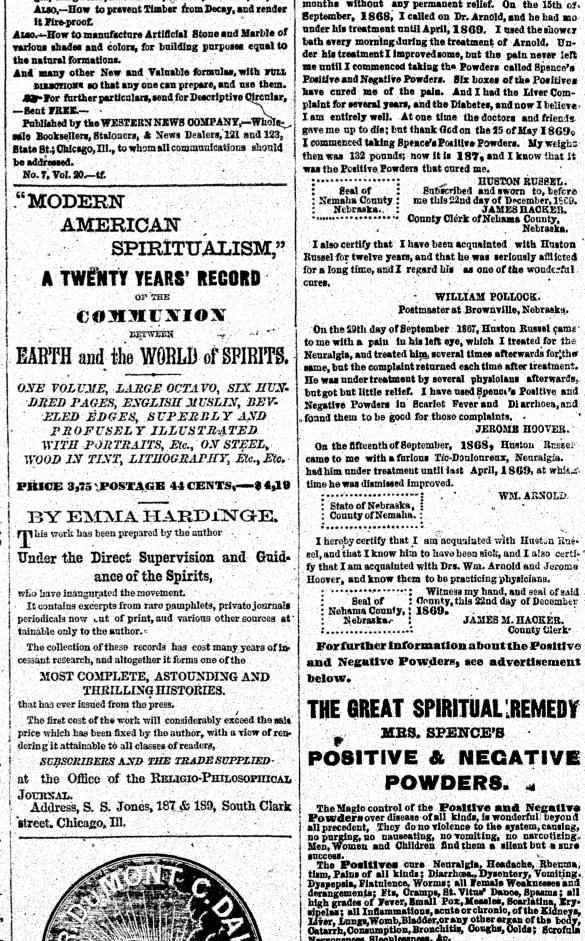
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